THE FIRST AND SECOND BOOKE OF DISCIPLINE,

As it was formerly set forth in Scotland by publicke authoritie, *Anno* 1560. And is at present commanded there to be practised, *Anno* 1641.

TOGETHER

With some Acts of the Generall Assemblies, clearing and confirming the same:

AND

AN ACT OF PARLIAMENT.

EXOD. 25. 9.

According to all that I shew thee, after the paterne of the Tabernacle, and the paterne of all the instruments thereof, even so shall yee make it.

London Printed in the yeare, 1641.

BRITISH MUSEUM

AN ACT OF PARLIAMENT.

According to all that I flew there, after the pattern of the Tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

London Printed in the yeare, 1641.

THE PREFACE.

AFter these dark and dreadfull dayes of barbarous blindnesse, & superstition, wherein, by the deceit of dumb dogs, bloudie warres for many yeares had covered the face of this land, it pleased the bountifulnesse of God, in that riches of his love, as not regarding the time of former ignorance, with a marvellous mercy to visit this Realme, by sending, not one Jonah *to such a Ninivie, or one* Phillip *to such a Samaria, but first few, since many, and all faithfull, holy, wise, frack to preach the Gospel in Scotland, as in another Antiochia. At the terrour of these Trumpets, like smoake before the winde, were quickly driven away, not onely the darkenesse of Idolatrie, and damnable dissension among the members of this kingdom, wherein consisted the strength of that bloudie beast, by whose tyrannous crueltie, and deceivable wayes, Princes and People, were shamefully abused, and often compelled with the clawes of violence to shed the bloud of the Saints; yea, to keep the booke of the unchangeable Testament of Jesus Christ, under the cover of a strange tongue, as a clasped booke that it should not be read: but also, many of that Antichristian sect, who in the time of persecution had used the curious Arts of that kingdom of lies, and service of* Baal, *were turned to the truth of God, and preached the word of his grace, so that in a short time that Romish* Jericho *fell, the people that sate in darknesse saw a great light, and where the power of Satan had prevailed, the Throne of Christ was set up, the word increased, and the Lord added to the Kirke from day to day, such as were to be saved; so magnifying the strength of his owne arme against his enemies, in that prosperous time, that neither proud Anakims, nor craftie Gibeonites, were able to stand before the Spirit that spake in these men of God, when they were but few: and though they walked in the flesh, yet did they not warre after the flesh, but by the spirituall armes of bold Preaching, reverent ministration of the Sacraments, and sincere ruling of the flocke of Christ with discretion, and without partialitie, and alwayes praying, and often fasting, they banished Atheisme, Barbaritie, and Papistrie, quenched the fire of contentions, prevented dangers, planted the Kirkes, teached and perswaded great and small, poore and rich, and persons of all estates, to professe the Evangel. And howsoever they were daily crossed with deceit, and opposition, so led they diversity*

in the hand of amitie, that all things concerning the great worke of that glorious reformation, to the praise of God, and the comfort of the godly, were wisely and firmly appointed. In those happy dayes the servants of the Lord, in love were like Jonathan *and* David; *in courage like Gideons* 300. *in unitie like the Saints that first received the Gospel; in care and diligence like the builders of the wall of Jerusalem, and so marching like the Lords Armies. Then were they neither despised nor abhorred, but received as the Angels of God; and yet in the Lords troupes, neither for worke, nor war, were there to be found any pompous Prelate, Abbot, Prior, Bishop, or Archbishop, that loves to shine in dignitie, and rejoyce in rent, with the contempt of their brethren, and neglect of the Lords service. O Scotland! what was then thy felicitie? Then didst thou sing & shout with the voyce of joy:* God will arise, and his enemies shall be scattered; they also that hate him shall flye before him. Thou hast brought a Vine out of Egypt. Thou hast cast out the heathen, and planted it. Thou madest roome for it, and didst cause it to take root, and it filled the land, &c.

The superstitious ignorant, the perverse Papist, the craftie Parasite, and the self-loving Polititian, the Christian coloured Belly-god, and the loose-liver, the time-server, and all the sorts of that filthy sect, that hates to bee reformed, often conspired against the building of that glorious Temple, but all in vaine; for by the power of God they were disappointed. Yet in these last dayes some dangerous Dalilah *hath betrayed* Sampson; *and told wherein his strength lay, with no lesse hurt to this Kirke, then was performed by the false brethren, who were craftily sent in, and crept in privily among st the faithfull, to spie out their liberty which they had in Christ Jesus, that they might bring them into bondage. It is cleerly knowne to many in this Kingdome, and in forraine parts, what a wall for defence, and a band for peace, and progresse of the Gospel, was that heavenly discipline, whereby brotherly amitie, and sacred harmonie of Prince, Pastors and Professours, were so continued and increased, that all, as one man, did stand together for the Doctrine, Sacraments, and Kirke government, against the adversaries, either lurking or professed. It was the hedge of the Lords vineyard, and the hammer whereby the hornes both of adversaries, and disobeyers, were beaten and broken. And of this happy mean it might be truely said, that in the strength of it, more then by our owne vertue, were we strong and prevailed: And to sharpen our love it is thus written by a stranger, but a friend.* Albeit it be necessarie, that they who have their Citie in heaven, repose altogether thereupon, yet nothing should let us to behold, as it were, heaven

upon

upon earth, that is, the power of God in his owne, &c. By moſt evident reaſons I judge the Kirke of Scotland to be of this ſort; In the which, the many mightie, and long continuing aſſaults of Satan, the like whereof, as I thinke, no Nation ſuſtained, could neither defile the puritie of doctrine, nor bow the rule of right diſcipline. This is a great gift of God, that he hath brought together to Scotland, both the puritie of Religion, and Diſcipline, whereby, as in a bond, the doctrine is ſafely kept. I pray and beſeech you ſo to keep theſe two together, as that ye may be aſſured, that if the one fall, the other can no wayes long ſtand.

It cannot be denyed, but by the ſpace of fifty yeares and above, Scotland ranne well, the Doctrine was in ſuch ſort preached, and Diſcipline appointed, and practiſed; yea, both profeſſed, eſtabliſhed, and conſtantly defended; not onely by thoſe faithfull men that went before, but by them who followed, and yet live, in ſuch concord of Kirk and policie, that the like thereof is ſcarcely to be found in Storie, or ſeene with eyes in any Nation, ſince the revelation of the Myſterie of the Goſpel to the firſt Apoſtles. But now of late, with pitie to ſpeake it, no uncircumciſed Philiſtim, or Aſſyrian, but ſome of the Diſciples, deſirous to ſit at the right hand, and pretending to reſtore againe the Kingdome to Iſrael, the Kirke to her old rents, and priviledges, at firſt did mince, and ſparingly ſpeake, but afterward practiſe and loudly preach; that, except after the manner of other Nations, the Kirke of Scotland admitted againe Prelates, the Princes of that wicked Hierarchie, with ſome untruſty traditions, and change of things indifferent, as they terme them, but in effect the diſgracing of Paſtors, ejecting of Elders, deſtroying of Aſſemblies, and Faſhioning, Doctrine, Diſcipline, Sacraments, Confeſſions of Faith, Formes of prayer, and all in a new ſhape; it cannot be ſaved, nor vindicate from povertie and contempt, but by the meanes of this maladie obtruded for a remedie. Not onely theſe evils, howſoever at the beginning ſeeming ſmall, hath ſo growne, that like nettles in a fowle ground, they not onely bud and bloome; but abundantly bring forth diviſions, diſſenſions, and unkindly contentions among brethren, to the great joy of the enemies, and griefe and offence of them that feare God. This ſtrange fire hath entred into the Citie of God, and horriblie burnes on: and yet is it ſo, that ſuch as may, will not, and ſuch as are willing, cannot, and they that ſhould be firſt, are leaſt zealous and forward to offer their paines, either to cleare and defend the truth, to paciſie their brethren, or to pleade the cauſe of Diſcipline againſt the calumnies and cavillations of ſuch as by promoting of novelties, ſeekes promotion; but uncharitable ſpeeches, and peſtiferous pennes of diſſenſion,

fretting

fretting as a canker, increaseth unto more ungodlinesse; dangerous dissolution, the daughter of division, and the undoubted fore-runner of desolation daily proclaimes the defacing, if not the fall of this reformed Kirk. As if no care should be taken that the Spouse of Jesus Christ, who so long like a chaste Virgin hath shined in purity before her Lord in this land, should now be stained with Corahs *ambition,* Balaams *wages, and* Esau's *profanenesse, Altar against Altar, and Brother against Brother. In this case, so pitifull, and good cause so universally neglected, if not deserted; it should be our hearts desire, and prayer to God to be found faithfull, when with griefe we may justly say of the old friends, and new adversaries of Discipline.* It is time for the Lord to worke, for they have destroyed thy Laws: *And of her constant friends boldly avow,* Therefore love they thy commandements above gold, yea above most fine gold. *Could this pragmaticall course of dangerous desertion from a truth so long professed, whereof none, or few can be ignorant, worke in our hearts, now almost luke-warme, a laborious love, and holy zeale for that truth whereof we are perswaded, we might then be fully assured, That as it was said in the booke of the warres of the Lord, what he did in the red sea, and in the brooks of Arnon, the banners of his power being displayed for Israel, as well at their entrie into Canaan against the Nations, as at their comming out of Egypt against Pharaoh: so through the wonderfull working of his equivalent power, and unchangeable love, it should be remembred in the Records of the reformed Kirkes of Scotland, that what he did first in substance, that he did last in ceremonie, making the end of his own worke against Apostates from Discipline, professed by themselves, and in that respect renters of brotherly unitie, and dividers of brethren, answerable to the happy beginnings thereof against cruell persecutors, and wicked Hereticks. Is the Lord changed, because he changes the manner of his working? God forbid. For although hee declare not in out times who belong to him by miraculous fire sent from heaven, as in the dayes of* Eliah, *the earth opens not her mouth, as in the dayes of* Corah; *he raines not showers of Brimstone upon the Sodomites of this age he turns not such as looke backe into pillars of salt to season others, neither is his favour manifested towards his owne secret ones, in earthly & visible blessings, so wonderfully as of old; yet the God of Israel is our God, & the God of the old Testament is the God of the New, & better Testament, having still a secret & equivalent providence most wisely disposed, & framed for the weale of his Kirk, according to the diversitie of the ages succeeding one after another. So that no wise heart perceiving the course thereof, could wish another then the present, howsoever the follie of Infidelitie blindes men to affect the miracles, ease, and outward*

prosperitie

ſperitie of former generations, and if theſe faile, to caſt themſelves head-long in deſperation, defection, or Atheiſme. Yea, becauſe hee workes not as before, in their haſte, they conclude, that he workes not at all. It were our wiſedome, who live in the laſt times, rather to determine with our ſelves, that as in great and extraordinarie plagues, ſmall and common diſeaſes are ſwallowed up; ſo will the Lord, leaving all other warnings, have all eares to be lift up in feare, to the hearing of the loud Trumpet of the Goſpel, ſummoning all fleſh before the judgement ſeat of Chriſt, that they may moſt of all tremble at that laſt ſentence, which debarres men for ever from the face of God, and in the meane time, will have the life of his owne children hid with Chriſt, that in a holy conformitie with him, they may by many afflictions enter into his Kingdome. As the preſent proſperitie of the common ſort doth make their feare the greater; ſo the croſſes of the Kirke ſhould make them with the greater courage to lift up their heads, and while the day of their redemption drawes neer, to walk with the greater fidelitie in their vocations, building the houſe of God with the one hand, & fighting with the other, againſt enemies of all ſorts, eſpecially theſe Sanballats, and Tobiahs who labour to make other Kirkes abroad, and a great number of the Paſtors and People at home, to thinke that a great part of the walls of Chriſts Kirke, builded within this Nation, ſince our deliverie from the Romiſh captivitie, are ſo weake, that if a Fox ſhall goe up upon them, he ſhould breake them downe. And now forſooth the new worke riſing in place of the old to be more firme, and of the old foundation, when the myſterie of iniquitie, after long working in ſecret was ſeen manifeſted, there was a new face brought upon the Kirke. The pure fountaines of holy Scripture troubled with the puddle of trifling traditions, ceremonies brought in, and will-worſhip, and damnable Idolatrie ſet up, Apoſtolicall Diſcipline aboliſhed, and Popiſh policie exalted. Yet ſuch is the wilfulneſſe of men, knowing the weakeneſſe of errour, and force of the truth, that multitudes in the ſucceeding times have not blaſht to bring in theſe novelties under the name of ancient verities; yea, without ſhame, or feare, to affirme that this laſt was the primitive and naturall face of their mother. It may be ſeene in theſe dayes, that after a large time, this ſecond myſterie working under cover, yet alwayes perceived by ſome in this Land, is now at laſt brought to light, according to the warnings of the wiſe watchmen of this Kirke, and hath changed the comely countenance of Chriſts Spouſe, further then the lovers of the truth would have thought, into the Anti-chriſtian complexion of that whore of Babel, and without Gods preventing mercie, and our ſpeedy repentance, the leſſe of a great ſubſtance for a foule conformitie; and yet, howſoever all men cry, that the ancient way

was the beſt, and as they love honeſtie, they will be the ſonnes of conſtantie, and firmely retaine the ancient Diſcipline of the reformed Kirke of Scotland. They have renounced nothing, they have abjured nothing; yea, if any whiſper of a fall from the firſt love, they are quickly marked, as wilfull pleading for ſhadowes, and making of ſchiſmes: and ſo ſuch as would ſtrive to ſtand, muſt ſuffer for their fault, who hath wrought the change. As that old Painter, intending to repreſent the body of Hercules, expreſſed nothing of the lineaments of his face, ſtature, or members, contenting himſelfe with the reſemblance of the Lyons skinne, which hee was wont to carrie, as the badge of his ſtrength, and Trophie of his honour: So ſome of his Prentices, for the beautifull face of this Kirke, and heavenly proportion of her divine Diſcipline, do ſet before the eyes of men of this time, who never ſaw the faire face, nor felt the ſtrength of ancient order, that roaring Lyons skinne of Epiſcopacie, the greateſt monſter that this Kirke had conflicted with, in the moſt part of her meetings, and whoſe skin within theſe few yeares was commonly repute amongſt the reſt of the ſpoyles taken from her enemies. As it was the courage of wiſe Cato againſt the bragges of arrogant Greekes, perverting all veritie and antiquitie of Hyſtorie, and uſurping the honour of the invention of all things, to write a booke de Originibus, for vindicating the truth from uſurping preſumption: And as in later times many have happily labored in diſcovering the Roman inventions, and bringing to light the beginnings and progreſſe of errour and idolatrie, creeping in and corrupting that Kirke; It were likewiſe to be wiſhed, for the weale of this Kirke, and her cauſe of controverſies, that the Acts of the generall Aſſemblies, ſo often viſited and prepared for publicke uſe, were now according to the intention and care of the Kirke, together with the bookes of Diſcipline, which ſhould be lights for direction, and lawes for diciſion of controverſies ariſing thereabout, faithfully peruſed and printed.

For the preſent neceſſitie, ye have here the firſt and ſecond bookes of Diſcipline, with certaine Acts of the Kirke for clearing your doubts, and confirming the truth againſt ſuch, as delight in vailes of obſcuritie, and circuits of circumvention. As there was never any miracle wrought for confuting of Atheiſts, becauſe every work of God is a miracle againſt them; ſo there needs no argument, to ſtop the mouthes of adverſaries for Diſcipline, who would ſeem to ſtand to their own oath and ancient profeſſion, becauſe every line almoſt of theſe bookes, will be an argument againſt them. If truth ſhall obtrude her ſelfe to the knowledge of men, not ſuffering them to be ſo forgetfull and ignorant, as perhaps they would ſeeme, God forbid that any ſhould thinke that his reſolution to be rich and ſtately, ſhould ſo ſup-

preſſe

preſſe his light, and ſtay his mind from thinking that true, which wee would wiſh were falſe, that were the ſinne of a wittie malignant: Hæc eſt ſumma delicti nolle agnoſcere quod ignorare non potes: *It were much better, that as many as through ignorance of the eſtabliſhed order in the Kirke have beene miſled, would now repent their negligence and dangerous courſe, when they ſhall ſee a good daughter of an evill mother. This truth brought to light to be the fruit of our diviſion, As perſecution in former times hath brought forth purity, and hereſie the truth of doctrine; ſo hath this fit of diſtraction among brethren brought this draught of Diſcipline to the view of the world; to ſo many as have ſtood, by the grace of God, to the defence of their profeſſion, a ſtrong confirmation; and to ſuch as are toſſed with doubtings, a cleere reſolution. Let it be no derogation to the truth here expreſſed, nor to the labours of theſe faithfull Fathers, who penned and put in Regiſter the ſame; but a great imputation and guiltineſſe lying upon the ſucceeding age, who deprived themſelves of ſuch a benefit, and the Kirk of ſuch a defence. Though the booke of Gods covenant lay long hid in the Temple, yet Joſiah rejoyced when it came to light. Very Jezabel could not be ſtayed from magnifying of Baal by all the daſhes hee ſuffered from heaven and earth: And ſhould not Chriſtians be aſhamed to be leſſe affectionate to Veritie, then ſhe to Idolatrie, and namely a truth concerning Chriſts Kingly Office, and the Miniſters of his Kingdome; without the truth whereof we can neither have comfort of his Prophecie nor Prieſthood. It is the Lord his great mercy, that in the reformation of this Kirk he hath beene preached, and profeſſed, King, Prieſt, and Prophet. And it ſhall be the glory of this Land thankefully to acknowledge that incomprehenſible benefit, and alwayes carefully to keepe whole without rent, and to carrie a reverent eſtimation to the great worke of the glorious reformation of this Kirke. For this effect ye muſt arme your ſelves againſt the Lords of tongues, who have ſaid,* with our tongues will we prevaile. *Of that generation ſome will daſh you by the name odious of Puritan, & yet one of that Lordly ſort is forced to confeſſe, that Scots Profeſſours are unto him Puritanes from the forme of externall government, but not from Religion, which both is and may be one and the ſame, where the externall forme of government is different and contrary; who albeit they be miſerably taken with that their owne forme, yet in the reſt of the doctrine they are ſufficiently Orthodox. Others, like wicked creditors deſtroying the obligation whereby they are bound for debtfull obedience, ſummarily deny, that ever this Kirk had any approved diſcipline, except that which is printed and placed in the Pſalme bookes. A third ſort, making ſuch Paſtors, who at the*

beginning were called Super-intendents, to be figures, patterns, forerunners, or lievtenants of Bishops, such as now are, would move the world to beleeve that they follow the first Discipline. A fourth kinde, wandering in the wilderneſſe of unbounded indifferency, takes upon them to determine all doubts of diſcipline, by honour, eaſe, or gaine. And ſome, of Gallio's diſpoſition it may be, hidly eſteeming all Religion a matter of ſpeech, ſpare not to proclaime, that ſtriving about ſuch trifles is needleſſe. For your incouragement againſt ſuch, and others of the like diſpoſition, it hath pleaſed the Lord to ſet on worke our pens; and in his owne time, if preſumption bee obſtinate, hee will inſpire them with greater love of his truth, to whom he hath given knowledge in meaſure above them who hath put to their hand; and increaſe their knowledge, in whoſe hearts he hath wrought ſome love, howſoever their knowledge be far inferiour to many of theirs who ſtand for the truth.

It is to be remembred, that the true friends of diſcipline are the Miniſters of the bleſſed Evangel of Jeſus Chriſt, agreeing in doctrine, and adminiſtration of the Sacraments, and the people of this Realme that profeſſe Chriſt, as he is now offered in his Evangel, and doe communicate with the holy Sacraments (as in the reformed Kirke of this Realme they are publickly adminiſtred) according to the confeſſion of Faith; and that ſuch as were clothed with the Kirk rents, or greedily gaped after the ſame, as Abbots, Priors, Prioreſſes, Biſhops, Commendatairs, and other ſacrilegious uſurpers of Kirk-livings, as they had place in policie, and credit in Court, or Councell, either profeſſedly or craftily, have reſiſted the courſe of the Goſpel, and the diſcipline thereof, as may be ſeen in theſe conflicts, whereby the Kirke hath ever ſtriven for deliverance from their uſurpation; till now the zeale of benefices having devoured the zeale of diſcipline, old oppoſites are thought to be her moſt loving familiars, and her old friends her greateſt enemies. A ſtrange Caſe, and yet very caſuall for the Kirk by ſeeking worldly preferment, to loſe ſpirituall ſervants, as one ſaid, Never a Miniſter got a great Benefice, but hee ſpilt it, or it ſpilt him.

Item, *that under the name of diſcipline is to be underſtood not onely the particulars expreſſed in theſe two bookes, but alſo the Acts, Conſtitutions, and practiſes agreed upon, and recorded in the Regiſters of the Generall and Provinciall Aſſemblies, Presbyteries, and Kirk Seſſions.*

Thirdly, to conſider the different conditions of the Kirk in her infancie, in her growing, and in her ripe age, and accordingly to accommodate the diſcipline to practiſe, as the condition of the time permitted or required,

and

and wiſely to diſtinguiſh betwixt the Kirks purpoſe and intention in every particular, and their poſſibility to performe and practiſe, as circumſtances concurred, or were contrary: As for example, they intended reſident Miniſters, one or moe, as Kirks were of largeneſſe, with Elders and Deacons. Item, *Doctors of Divinitie for Schools, Aſſemblies generall, provinciall, weekely meetings for the interpretation of the Scripture, which afterward at Edinburgh the 7. day of July, 1579. were judged to be a Presbyterie: And they abhorred Anarchie, Oligarchie, and Hierarchie: but with great paines and frequent meetings was abuſes condemned, and order eſtabliſhed; ſo that for lack of ordinary Miniſters planted, & in that reſpect lack of lawfull Aſſemblies, they were forced occaſionally to uſe Super-intendents, and Viſiters of Countries, who afterward in the generall Aſſemblie holden at Edinburgh the 4. of Auguſt 1590. when Presbyters were well and orderly conſtitute, were declared neither to be neceſſary, nor expedient.*

Fourthly, the firſt and ſecond booke of Diſcipline, penned by the Miniſters of the reformed Kirke, and the firſt booke at the charge and commandement of the great Councell of Scotland, ſubſcribed by the greateſt part thereof, and afterward by many more, as may be ſeene in the Acts of the Kirk: the ſecond booke ſtanding inſert in publick Regiſter of the Kirk, ordained to be ſubſcribed by divers Acts of the Aſſemblie, and confirmed by practiſe, are both for one end: To wit, to direct reformation in Doctrine, Sacraments, and exerciſe of Diſcipline, and to reſiſt Idolatrie and corruptions. The firſt hath more particular purpoſes: The ſecond ſets down more fully, and particularly the juriſdiction of the Kirk as it agrees, or is diſtinguiſhed from the Civill Policie, the Office-bearers of the Kirk with their dutie, the Aſſemblies of the Kirk, and diſtinctions thereof; the Patrimony of the Kirk, and diſtribution thereof; the Office of a Chriſtian Magiſtrate in the Kirk; certaine heads of reformation, with the utility of the ſaid bookes, &c. Item, *either of the ſaid bookes confirme the other, and neither of them aboliſh, or innovate the other.*

ACTS
OF THE GENERALL ASSEMBLY FOR CLEERING AND CONFIRMING THE SAID BOOKES OF *DISCIPLINE*, AND AGAINST THE ADVERSARIES THEREOF.

For the First Booke.

BEcauſe the lives of Miniſters ought to bee ſuch, as thereby others may be provoked to godlineſſe, It becomes them firſt to be tried, after the triall of the Superintendents, if any man have whereof to accuſe them in life, doctrine, or execution of their office. After the Miniſters, muſt the Elders of every Kirk be tried, &c. *In that whole ordinance anent triall, and in the Conſtitution following anent the ſubjection of all ſorts of Miniſters to the Diſcipline of the Kirk, there is no mention of Biſhops, or any ſorts of Prelates, as not acknowledged to have any place in the Miniſtry of the Reformed Kirke.* *Edinburgh Iul. 30. 1562.*

Mr. Alexander Gordone, called Biſhop of Galloway, making petition for the Superintendencie of Galloway, was refuſed, becauſe hee had not obſerved the order of calling Superintendents, and in the meane time was required to ſubſcribe the booke of Diſcipline. *Where it is evident that by his Epiſcopacy he might exerciſe no Miniſteriall dutie, and although he was preſented by the Lords, yet they would* *Ibidem.*

not admit him to be Super-intendent, except hee subscribed the booke of Discipline. And let this be remembred for the subscription of others, of whom there may be seene a great number at the end of the said booke.

Ibidem. It is concluded by the whole Ministers assembled, That all Ministers shall be subject to their Super-intendents, in all lawfull Admonitions, as is prescribed as well in the booke of Discipline, as in the election of Super-intendents. *Here observe two things, First, that Super-intendents might not doe what pleased them: Secondly, that obedience to bee performed to them was injoyned by the Kirk, and set downe in the booke of Discipline, and in the election of Super-intendents.*

Ibidem. A Minister lawfully admitted, shall not bee removed, but according to the order of the booke of Discipline; so that the said booke is both the warrant of orderly admission, and orderly removing.

Edinburgh Decem. 25. 1562. According to the fourth head of the booke of Discipline concerning the lawfull election of Ministers, the Assemblie ordaines, That Inhibition shall be made to all and sundry persons, now serving in the Ministery, who have not entred into their charges by the order in this same head appointed. And this Act to have strength as well against them that are called Bishops, as others pretending any Ministery within the Kirk.

Edinburgh Decem. 25. 1563. It was thought needfull, for further confirmation of the booke of Discipline, that the Earle *Marshal*, Lord *Ruthwen*, Lord *Secretar*, the Commendator of *Kilwinning*, the Bishop of *Orknay*, Clerk of *Register*, *Iustice Clerke* Mr. *Henry Balnaves*, *David Forrester*, and Mr. *George Buchanan*, or any three, or foure of them, should over-see the said booke, and diligently consider the contents thereof, noting their judgement in writ, and report the same to the next Assembly generall of the Kirk: or, if any Parliament chance to be in the meane time, that they report their judgements to the Lords of the Articles, that shall happen to be chosen before the said Parliament. *By these it is evident, that our Kirk acknowledged the first booke to bee the booke of Discipline, and no wayes to be abolished, but for the use of the Kirk to be further confirmed.*

For the second Booke of Discipline.

Edinburgh Iunii 25. 1564. ANent the causes of the Kirk, and jurisdiction thereof, the Assembly appointed, the laird of *Dunn*, Mr. *John Winram*, Mr. *John Spottiswod*, Mr. *John Willock*, Super-intendents; Mr. *John Row*, *George Hay*, *Robert Pont*, *Christopher Goodman*, *Thomas Drumond*, *John Knox*, *John Craig*, *John Rutherfurd*, *George Buchanan*, Roy-

Robert Hammiltoun, *Clement Little*, the lairds of *Lundie*, *Elphinstoun*, *Karnall*, *Kers*, and *Thomas Scot* of *Abbottishall*, to conveen the morn after the preaching, and to reason and conferre anent the said causes and jurisdiction.

Ordaines an humble supplication to bee made to the Lords of secret Councell, anent the commission of jurisdiction, supponed granted to the Bishop of S. *Andrewes*, to the effect, that their honours may stay the same, in respect that these causes, for the most part, judged by his usurped authority pertaine to the Kirk, and howbeit for hope of good things the Kirk did over-see the Queens Majesties Commission given to such men, who for the most part were our brethren, yet can the Assembly no wayes be content that the Bishop of Saint *Andrewes*, a conjured enemy to Christ, use that jurisdiction; as also in respect of that coloured commission, he might usurpe againe, his old usurped authority, and the same might bee the meane to oppresse the whole Kirk by his corrupt Judgement. *Edinburgh Decem. 25. 1566.*

The whole Assembly thought meet that certaine brethren be appointed to concurre at all times with such persons of Parliament, of secret Councell, as my Lord *Regents* Grace hath nominate for such affaires as pertain to the Kirk and jurisdiction thereof, and also for decision of questions that may occurre in the meane time, *viz.* Mrs. *Iohn Knox*, & *Iohn Craig* Ministers of *Edinburgh*: The Super-intendents of *Angus*, and *Lothiane*, *David Berthwike*, *Thomas Mackcalzan*, *David Lindsay* Minister at *Leith*, *George Hay* at *Ruthven*, and *Iohn Row* at S. *Iohnstonn*. *Edinburgh Decem. 25. 1567.*

Letters directed from the Assembly by their Commissioners, to the Earls, Lords, and Barons, *viz.* the Earls, *Huntly*, *Argyle*, *Cassels*, *Rothes*, *Marshal*, *Munteith*, and *Glencarne*; to the Lords, *Boyd*, *Drumond*, *Sanchar*, *Heres*, *Tester*, *Cathcart*, Mr. of *Grahame*, *Fleming*, *Levingston*, *Forbes*, *Salton*, *Glames*, *Ogilvie*, Mr. of *Sinclare*, *Gray*, *Oliphant*, *Methven*, *Innermeth*, M. of *Somervell*; Barons, *Lochinvar*, *Garlies*, Shireff of *Air*, *Glenurquher*, Sir *Ia. Hamiltoun*, *Bonington*; Commendatares, *Arbroth*, *Kilwinning*, *Dunfermling*, Saint *Colms*, *Newbottel*, *Halyrood house*, shewing them that the Assembly had of long time travelled both in publick and private, with all estates, continually craving of their honours in speciall, that the course of the Evangell of salvation, now once of the liberall mercy of God restored to this Realme, might continue to all their comforts, and their posteritie. And that for the furthering and maintaining *Edinburgh Junii 25. 1567.*

thereof a perfect policy and full liberty might bee granted to this reformed Kirk within *Scotland*, &c.

Edinburgh Iul. 1. 1569. An Article presented to my Lord Regent, That his Grace would cause such as are appointed of the Councel, convene with them that are appointed of the Assembly, to confer anent the jurisdiction of the Kirk, & to decide therein, that time & place may be condiscended upon to that effect, and that it be done before the Parliament.

Edinburgh Iul. 1. 1569. My Lord Regents Grace ordaines the persons nominate in the act of Parliament to convene the time of the next chekker, and define and limitate the jurisdiction of the Kirk, according to the word of God, and act of Parliament made there anent *Extract. act. secretarii consilii, Alexander Hay.*

Edinburgh Martii 5. 1570. Articles pertaining to the jurisdiction of the Kirk to be proponed to the Regents Grace and secret Councell, and sought to bee appointed by them. 1. That the Kirk have the judgement of true and false Religion, of doctrine, heresies, and such like, annexed to the preaching of the word, and ministrations of the Sacraments. 2. Election, examination, and admission of them, that are admitted to the Ministery, or other functions of the Kirk, charge of soules, and Ecclesiasticall benefices, the suspension, and deprivation of them there-from for lawfull causes. 3. All things concerning the Discipline of the Kirk which stand in correction of manners, admonitions, excommunications, and receiving to repentance. 4. The judgement of Ecclesiasticall matters betwixt persons that are in the Kirk, and especially among them that are constitute in the Ministery, as well concerning beneficiarie causes, as others. 5. Iurisdiction to proceed by admonitions, to the processe of excommunication, if need be, against them that rob the patrimony of the Kirk, pertaining to the Ministery, or otherwayes intromet therewith unjustly, whereby the Ministery is in danger to decay by occasion of the poverty of the Ministers. 6. And becaus the conjunction of Marriages pertaines to the Ministery, the causes of adherence and divorcements ought also to pertaine to them, as naturally annexed thereto.

Edinburgh Apr. 24. 1576. *Sess.* 6. Brethren appointed to make an overture of the policie, and jurisdiction of the Kirk, &c. For the West country, the Bishop of *Glasgow*, Mrs. *Androw Melvil*, *Androw Hay*, *Iames Graig*, *David Cuninghame*; For *Lowthiane*, Mrs. *Robert Pont*, *Iames Lowson*, *David Lindsay*, *Clement Littil*, and *Alexander Simme*. For *Fyfe*, the Super-intendent thereof, with the principall masters of the Vniversity.

versitie. For *Angus* and *Merns*, the Laird of *Dunne*, *William Chrystesone*, *Iohn Row*, *William Rind*, *Iohn Dunkesone*: for *Aberdene*, Mrs. *Iohn Craig*, *Alexander Arbuthnot*, *George Hay*, and their persons to conveen, ilk country and rank in the places following, *viz.* The West in *Glascow*: *Lothian*, in *Edinburgh*, *Fyfe*, in Saint *Andrewes*: *Angus*, in *Montrois*: the first Tuesday of *Iune* next to come, to confer and advise upon the said matter, and to have generall meeting or conventions, two, or one at least, of ilk country, in *Stirling*, the last of *Iuly* thereafter, to communicate and cognosce upon their whole travels and labours taken herein, and to conferre hereupon, and report what they have found, and conceived in the said matter, to the next Assembly.

The brethren depute to the conceiving and forming of the heads of the policie of the Kirk, being called to give account of their diligence, presented the same as they had made partition thereof at the Assembly in *Stirling*. The heads penned by Master *Iohn Row*, and *Iames Lowson*, were read, and nothing said against, except that one of the said Mr. *Iohn*, his Articles was referred to further disputation. All men being required, that had any good reason or Argument to propone, in the contrary to alledge the same; or if they would not publickly reason on the said head, to resort to the said Commissioners, where travell should bee taken to satisfie them; leaving to them liberty also, before the heads be recollected and ordered in one body, to make argument, as they thinke good against the same. *Edinburgh Octob.* 1. 1577.

The Laird of *Dun* thought the head given to him obscure. The Assembly desired him to conferre with the remanent Commissioners the morne at 7. houres, that he may be resolved of the meaning thereof.

The Remanent heads being prolix, were thought good to be contracted in short propositions to be presented to publick reading.

Sess. 2.

The head committed to Mr. *Androw Hay*, being read in face of the Assembly, nothing was proponed against the same, except the Article anent the suspension of Ministers, referred to further reasoning. *David Forgusone* his part being read, the 18. Article was referred, and nothing spoken against the rest. The points committed to Mrs. *Androw Hay*, *Robert Pont*, *David Lindesay*, nothing alledged in the contrary. The heads committed to Mr. *Iohn Craig* read, some things were desired to be contracted, and others referred to further reasoning.

Sess. 3.

The whole labours of the brethren taken upon the matter, and argument of the policy being wholly read in publick audience of the Assembly, it was thought expedient that their whole travailes and worke in this matter being now dispersed, should be revised and perused by some brethren, and digested and disposed in good and convenient order, to be thereafter presented to the Assembly. And for that effect the Assembly appointed the brethren Mrs. *Iames Lowsone*, *Andrew Melvill*, *Iohn Craig*, *George Hay*, to conveene together to appoint the houres and place thereto, and to remaine thereat while the matter be brought to an end. And in the meane time, if it please any to reason with them in the matter, to have accesse thereto.

Sess. 6.

Commissioners directed from this Assembly to the Regents Grace for informing his Grace anent the travels of the Kirk in the matter and argument of the policy, returned, and reported, his Grace liked well of their travels, and labours they tooke in that matter, requiring expedition, and hasty outred thereof.

Sess. 9.

The brethren appointed to collect the heads of the policie presented of before, reported the same gathered and collected in order, and digested in one body, and all men were required, that had good reason, or argument to propone, to offer them thereto. Three heads were called in doubt, One *de Diaconatu*, another *de jure Patronatus*, the third *de Divortiis*, wherein they were not resolved, nor satisfied. As to the rest, nothing was thought in the contrary, nor opponed thereto.

These three heads standing in controversie, and disputed *in utramque partem*, yet further disputation was reserved to the morne to any man that liked to take the part of reasoning upon him against the said heads. Because the matter of the policy of the Kirke collected by the brethren, is not yet in such perfect forme, as is requisite, and sundry things are largely intreated, which would bee more summarily handled, others required further dilatation, for recollecting thereof, and putting the same in good order, and forme, and for avoiding of superfluity, and obscurity, the substantialls being kept, The Assembly presently hath willed their beloved brethren, Mrs. *R. Pont*, and *Iames Lowson*, to take travell and labour in the premisses. And to the effect, that the worke may bee the better

better compleat, and in readineſſe againſt the next generall Aſſembly, which is ordained to begin at *Edinburgh* the 25. of *October* next to come, the Aſſembly hath ordained their brethren the Laird of *Dun*, Mrs. *Alexander Arbuthnot*, *Andrew Melvill*, *Iohn Craig*, *Andrew Hay*, *George Hay*, *Iohn Row*, *David Lindſay*, *Iohn Dunkeſone*, to aſſemble & convene together the 19. of *October* next in *Edinburgh*, to reviſe and conſider the travels of the ſaid brethren, that the ſame may be the more adviſedly proponed publickly, as is ſaid. In the mean time ſuch as pleaſe to reaſon in the matter, to have acceſſe to the ſaid brethren. And likewiſe ordained the viſitours of Countries, to make intimation to the Barons, that the ſaid work is in hands, and to be treated in the next generall convention, deſiring their preſence and concurrence thereto.

Becauſe the matter of the policy, and juriſdiction of the Kirk, committed to the recollecting, forming, and diſpoſing of certain brethren, being now preſented by them, was thought expedient to be propounded and intreated the morne after the reading of the generall heads thereof, The whole brethren were required to adviſe with themſelves, if they found any other head neceſſarie to be diſputed then thoſe, and to ſignifie the ſame to the Aſſembly the morne. My Lord Regents grace deſired the Aſſembly to proceed forward earneſtly in the policie, wherein they were labouring, and to put the ſame to an end. *Edinburgh Octob. 25. 1577.*

The reſt of this day being conſumed in examination of the travells taken upon the policie, as is noted thereupon to the next Seſſion, the Aſſembly ordaines it to be proceeded further in.

Seſs. 6.

This Seſſion being wholly imployed in reaſoning upon the heads of the Juriſdiction of the Kirk, the ſame argument was ordained to be followed out the morne, ſo farre as time may ſerve thereunto.

The heads of the policie and juriſdiction of the Kirk being wholly read, and thought good that the ſame ſhould be preſented to my Lord Regents grace, as agreed upon by reaſoning among the brethren, ſaving the head *de Diaconatu*, which is ordained to be given in with a note, that the ſame is agreed upon by the moſt part of the Aſſembly, without prejudice of further reaſoning, to the effect that the ſaid heads may be put *in Mundo*, diſpoſed and ſet in good order, according to the mind of the Aſſembly, The Aſſembly hath willed Mrs. *Iames Lowſon*, *Robert Pont*, *David Lindſay*, and the Clerke of the Aſſembly to labour with diligence therein, and the *Edinburgh Octob. 25. 1577.*

ſame

same being put *in Mundo* by them according to the originall to be seene, and revised, by *Iohn Dunkeson David Forguson*, the Laird of *Dun*, Mr. *Iames Carmichael*, and *Iohn Brand*, and being seen by them according to the said originall, to be presented by the said Mrs. *Iames Lowson*, *Robert Pont*, and *David Lindsay*, together with a supplication penned and delivered to them by the Assembly unto my Lord Regents grace, and in case conference and reasoning bee sought by his grace upon the said heads presented to his grace, the Assembly hath ordained the Laird of *Dun*, Mr. *Patrick Adamson*, *Iohn Craig*, *Iohn Row*, *Alexander Arbuthnot*, *Androw Melvill*, *Iames Lowson*, *Robert Pont*, *David Lindsay*, *Androw Hay*, *George Hay*, and *Iohn Dunkeson* to concurre and await upon the said conference, as they shall be advertised by his Grace.

Edinburgh April. 24. 1578. For as much as the generall Assembly hath thought meet, that the travels taken by them upon the policie, shall be presented to the Kings Majesty, and his highnesse Councell, it was found meet that before the copies thereof were delivered, they should be yet reviewed and over-seen by Mrs. *Robert Pont*, *Iames Lowson*, and *David Lindsay*, and being written over, according to the originall, one copy should be presented by them to his highnesse, with a supplication penned by them to that effect, and another copy to the Counsell. The time to be at the discretion of the said brethren, so it be before the generall fast. And in case conference and reasoning be craved upon the said heads, the Assembly hath nominated Mr. *Iohn Craig*, *Alexander Arbuthnot*, the Laird of *Dun*, *William Christeson*, *Iohn Row*, *David Forguson*, *Robert Pont*, *Iames Lowson*, *David Lindsay*, *Iohn Dunkeson*, *Androw Melvill*, *Androw Hay*, *Iames Craig*, to concurre and convene at such times appointed by the King and Counsell as advertisement shall be made to them by the said three brethren. And that the said Commissioners at the said conference, reason also in the head of the ceremonies, and how farre Ministers may meddle with civill affaires, and if they may vote in Counsell or Parliament.

Edinburgh 24. April, 1578. It was required, that if any brother had any reasonable doubt, or argument to propone anent the head *de Diaconatu*, that hee should be ready the morne to offer his reasons, where hee shall bee heard and resolved.

According to the ordinance made yesterday, all persons that have any reasonable doubt, or argument to propone against the head of the policie, were required to propone the same, and none offered any argument to the contrary. The

The generall Assembly of the Kirk finding universall corruption of the whole estates of the body of this Realme, the great coldnesse and slacknesse in Religion in the greatest part of the professors of the same, with the dayly increase of all kind of fearefull sinnes and enormities, as incest, adulteries, murthers, and namely recently committed in *Edinburgh*, and *Sterling*, cursed sacriledge, ungodly sedition and division within the bowels of the Realme, with all manner of disordered and ungodly living, which justly hath provoked our God, although long-suffering and patient, to stretch out his arme in his anger, to correct and visite the iniquity of the land, and namely by the present penury, famine, and hunger, joyned with the civill and intestine seditions, whereunto doubtlesse greater judgements must succeed, if these his corrections work no reformation nor amendment in mens hearts. Seeing also the bloudy conclusions of the cruell Councels of that *Roman* beast, tending to extermine, and rase from the face of all *Europ*, the true light of the blessed word of salvation: for these causes, and that God of his mercy would blesse the Kings highnesse, and his regiment, and make him to have a happy and prosperous government, as also to put in his Highnes heart, and in the hearts of his noble Estates of Parliament, not onely to make and establish good politick lawes for the weale and good government of the Realme, but also to set and establish such a policy, and discipline in the Kirk, as is craved in the word of God, and is contained, and penned already to be presented to his Highnes, and Councell, that in the one, and the other, God may have his due praise, and the age to come an example of upright and godly dealing. Therefore the Assembly hath ordained the Act preceding hereanent, to be precisely kept in all points. *Ibidem.*

Forasmuch as in the last Assembly commission was given to certaine brethren to present to the Kings Highnes and Councel, the heads of the policie of the Kirk, with a supplication to his Grace: The Assembly desired the report of the brethrens proceedings, who expounded, and shew, that according to their commission, they exhibite to the Kings Majesty a copy of the heads of the policy, with the supplication unto his Grace, who gave a very comfortable & good answer, That not only would he concurre with the Kirk in all things that might advance the true Religion, presently professed within this Realm, but also would be a protector for the Kirk, and thereafter his Grace presented to the Councell the said *Sterling Junii* 10. 1578.

ſupplication, who nominate perſons to conferre in the matter, and by his Majeſties procurement obtained of the Councell, that they might chooſe ſo many Miniſters to conferre, as was at length agreed upon, which conference is ready to be ſhowen.

Edinburgh Octob. 29. 1578. In reſpect that at the deſire of the Aſſembly, a certaine of the Nobility were convened, *viz.* my Lord Chancellor, the Earle of *Montros*, my Lord *Seatoun*, my Lord *Lyndſay*, it was exponed and ſhowen to the Moderator of this Aſſembly, what care, and ſtudy the Aſſembly had taken to entertaine and keepe the purity of the ſincere word of God, unmixed with the invention of their owne heads, which their ſpeciall care was to reſerve to the poſterity hereafter. And ſeeing that the true religion is not able to continue, nor endure long, without a good diſcipline and policy, in that part have they alſo imployed their wit and ſtudy, and drawne forth out of the pure fountaines of Gods word, ſuch a Diſcipline as is meet to remaine in the Kirk, which they preſented to the Kings Majeſty, with their ſupplication, at whoſe direction certaine Commiſſioners were appointed to reaſon with ſuch as were deputed by the Kirk, where the whole matter being diſputed, was reſolved and agreed, except a few heads, and thereafter againe preſented to the Lords of the Articles, that the ſaid Diſcipline might have place, and bee eſtabliſhed by the acts and lawes of the Realme, wherein no the leſſe their travells have not ſucceeded, praying therefore the Nobility preſent, as well openly to make profeſſion to the Aſſembly, if they will allow, and maintaine the Religion preſently eſtabliſhed within this Realme, as alſo the policy and diſcipline already ſpoken of, and to labour at the King and Councels hands, for an anſwer to the heads following, to wit, That his Grace and Councell will eſtabliſh ſuch heads of the policy, as were already reſolved and agreed upon by the ſaid Commiſſioners, and cauſe ſuch others as were not finally agreed on to be reaſoned, and put to an end, and that his Grace and Councell will reſtore to the Kirk the act of Parliament concerning the Thirds: And that none vote in the Parliament in name of the Kirk, except ſuch as ſhall have commiſſion from the Kirk to that effect. And that preſentations to benefices be directed to the Commiſſioners of Countries, where the benefices lie. And to the end that the matter may bee the better and ſooner exped, that their Lordſhips would appoint ſuch time convenient thereto, as they may beſt ſpare, that ſuch of the brethren as ſhall bee named thereto, may wait upon their Ho-

Honours. Hereunto the said Noblemen answered, that a part of them had made a publick profession of this Religion before, alwayes now they declare and professe the Religion presently professed within this Realme, and that they shall maintaine the same to their power. As to the rest, they think good the King and his Councell bee suited, and they shall insist with the King for answer thereto. The time to that effect they shall notifie to the Assembly the morne.

That because in the last conference holden at *Sterling* by his Graces command concerning the policy of the Kirk, certaine Articles there anent remaine yet unresolved, and referred to further conference, Therefore the Assembly craves of his Majesty that persons unspotted of such corruptions as are desired to be reformed, may be nominate by his Majesty to proceed in the further conference upon the said policy, and time and place to be appointed to that effect. *Edinburgh Iulii 7. 1579.*

The question being proponed by the Synods of *Lowthiane* to the generall Assembly anent a generall order to be taken for erecting of Presbyteries in places where publick exercise is used, unto the time the policy of the Kirk be established by law; It is answered, that the exercise may be judged to be a Presbytery. *Ibidem.*

An Article propounded by the Commissioners of the Kirk to his Majesty and Councell, that the booke of policy may bee established by an act of privy Councell, while a Parliament bee had, at which it may bee confirmed. *Dundie, Iulii 12. 1580.*

Forasmuch as travells have beene taken in the forming of the policy of the Kirk, and divers suits made to the Magistrate for approbation thereof, which albeit hath not yet taken the happy effect which good men would crave, yet that the posterity should judge well of the present age, and of the meaning of the Kirk, the Assembly hath concluded, that the booke of policy agreed to in divers Assemblies before, should bee registrate amongst the Acts of the Assemblies, and remaine therein *ad perpetuam rei memoriam:* And the Copies thereof to be taken by every Presbytery, Of the which booke the Tenour followeth, &c. *Glasgow, Aprilis 24. 1581.*

For as much as it is certaine, that the word of God cannot bee kept in the owne sincerity, without the holy Discipline be had in observance, It is therefore by common consent of the whole Brethren, and Commissioners present, concluded, that whosoever hath borne office in the ministery of the Kirke within this Realme, or *Edinburgh Aug. 4. 1590. P. Galloway Moderator.*

that presently beares, or shall hereafter beare office herein, shall bee charged by every particular Presbytery where their residence is, to subscrive the heads of Discipline of the Kirk of this Realme, at length set downe and allowed by act of the whole Assembly, in the book of policy, which is registrat in the Assembly-bookes, and namely the heads controverted by enemies of the Discipline of the reformed Kirk of this Realme, betwixt and the next Synodall Assemblies of the Provinces, under the paine of excommunication to be executed against the non-subscrivers, and the Presbyteries which shall bee found remisse or negligent herein, to receive publick rebuke of the whole Assembly. And to the effect the said Discipline may be knowne, as it ought to be, to the whole brethren, It is ordained that the Moderator of each Presbytery shall receive from the Clerke of the Assembly, a copy of the said booke under his subscription, upon the expenses of the Presbytery, betwixt and the first day of *September* next to come, under the pain to bee openly accused in face of the whole Assembly.

Edinburgh Iulii 2. 1591. The Assembly ordaines, that the Discipline contained in the acts of the generall Assembly be kept as well in *Angus* and *Mernis*, as in all other parts.

ACTS CONCERNING THE Adversaries of Discipline.

It is to bee marked, that such as adhered to Papistry, were enemies both to reformation and Discipline, and such as embraced the true Religion, whether Kirkmen or other Professors, and yet possessed the Kirk rents, were not onely unhearty friends, but, under colour and in policie, as great hinderers as lovers of the benefices and livings belonging to the service of God.

Edinburgh Iulii 30. 1562. *Alexander Gordon*, being Bishop of *Galloway*, is no other wise acknowledged by the Assembly in respect of spirituall function, then as a private man void of Jurisdiction: and therefore hee and the rest of that sort, are not simply set downe by their title of Bishop, but by a note as it were of degradation; [*so called*] to wit, by custome, but by no right.

Edinburgh Decem. 25. 1562. The said Mr. *Alexander Gordon* without respect to his place, or Bishopricke, is inrolled after the Super-intendents, and is thus designed, Mr. *Alexander Gordon*, intitulate Bishop of *Galloway*, and is there leited for the Super-intendencie of *Dunfrice*, *Liddisdaill*, and *Galloway*, and gets commission to present Ministers, Exhorters, and Readers, for planting of Kirkes, and to doe such other things as hath beene heretofore accustomed.

Master

Mr. *Alexander Gordon*, named Bishop of *Galloway*, was removed, out of the Assembly, and accused by the Laird of *Gairles*; his excuses were not found altogether relevant, and therefore the Assembly appointed order to be taken anent the matter complained upon. *S. Iohnston. Iunii* 25. 1563.

The Assembly ordained commissions to be given to the Bishops of *Galloway*, *Orknay* and *Catnes*, for the space of a yere after the date hereof, to plant Kirks, &c. within their owne bounds, and that the Bishop of *Galloway* haunt, as well the Shirefdome of *Wigtoun*, as the Stewardie of *Kirkubright*, reckoned within his bounds. *Ibidem.*

It was then ordained, that when any benefice shall chance to vake, or is now vacant, that a qualified person be presented to the Super-intendent of that Province where the benefice vakes, and that he being sufficient be admitted Minister to that Kirk which is destitute of a Pastor, that ignorant Idiots bee not placed in such roomes by them that are yet called Bishops, and are not. *Ibidem.*

Mr. *Robert Pont* complained upon the Bishop of *Dunblane*, that the said Bishop lately said, and caused say Masse in *Dunblane*, contrary to the tenor of the Act made thereanent, &c. *Ibidem.*

Remember to make supplication to the Queenes Majesty and her Councell, for remitting the thirds, or any part thereof to the Bishops, that are elected by the Kirk, to bee Commissioners to plant Kirkes within their bounds. *Ibidem.*

A sentence of unquhile *Iames* Bishop of *Rosse*, Commissioner to unquhile *Iames* Archbishop of Saint *Andrewes*, pronounced against *Iames Hammiltoun* of *Kincavel*, was declared wicked, ungodly, and wranguſly led. *Ibidem.*

Bishops, Abbots, Priors, and other Persons beneficed, being of the Kirk, who receive teinds and awaite not on the flock committed to their cure, nather present themselves to the Generall Assembly, are ordained to be summoned by the Super-intendents to compaire at the next generall Assembly, to give their assistance and counsell in such things as appertaine to Christian Religion and preaching of the true word, and further to know the Ordinance of the Kirk to be made thereanent. *Edinburgh Decem.* 25. 1566.

Adam, called Bishop of *Orknay*, and Commissioner, was accused that he, being Bishop and Commissioner occupied the roome of a Magistrate in the Session, his sheepe wandering without a Pastor, and retaines in his company Sir *Francis Bothwel*, a rank Papist, to whom he hath given benefices, and placed him as Minister in those Kirkes; as also that hee solemnized the marriage of the Queene, *Edinburgh Decem.* 25. 1567.

and Earle of *Bothwell* &c. and for the said causes was deprived.

Ibidem. *Alexander* called Bishop of *Galloway*, Commissioner, accused that he hath not visited, these three yeeres by-gone, or thereby, his Kirkes within his charge; that he hath given himselfe over altogether to hant the Court, and cleane left the office of visiting, and planting the Kirkes, and hath now procured to be one of the Session, and privy Councell, which cannot agree with the office of a Pastor or Bishop; and also hath resigned *Inchchaffray* in favours of a yong child, and set divers lands in few: Compeiring, granted publickly that hee had offended in all things were laid to his charge. And for certaine considerations the Assembly continued him still, untill the next Assembly, upon certaine conditions of his diligence in his Charge.

Edinburgh Iulii 1. 1568. No man ought to injoy or possesse the patrimony of the Kirk, without doing of their dutifull service. And because it is knowne that there are many of that number, to whom God hath given such gifts, wherethrough they might profit greatly in the Kirk of God, it was thought necessary, that admonitions bee made by the whole Assembly, to such as brooke benefices, that they apply themselves according to the gifts given to them by God, and as the Kirk shall judge them able, to enter in the Ministery, and continue therein. And because all the said Persons are not present to heare the voice of the Assembly, It is ordained, that Super-intendents and Commissioners, that shall be appointed for planting, and visiting of Kirkes, give the same admonitions particularly to the said Persons within their bounds, requiring them in name of the Assembly to be at the next generall Assembly, &c.

Ibidem. An Article presented to my Lord Regents Grace, bearing, that it is thought very unreasonable that the Papists, enemies to Gods Kirk, and this Commor.-wealth, and others, that labour not in the Ministery, shall possesse freely, without imposition, the two part of the benefices, and the Kirk, which labours, shall not possesse the third.

Ibidem. The Bishop of *Orknay* restored againe, and Mr. *Iohn Row* appointed Commissioner of *Galloway*.

Edinburgh Iulii 5. 1569. Ordaines *Alexander Gordane* sometimes Commissioner of *Galloway* to repaire to the next generall Assembly of the Kirk, to answere to such things as shall bee laid to his charge, &c. and in the meane time inhibites him to use any function within the Kirk of God, conform to the Act made against him the 8. of *Iuly* 1568. in the generall Assembly.

Adam

Adam B. of *Orknay* was accused for not fulfilling of the injunctions appointed to him by the Assemblies in the m. of *July*, 1568. *Ibidem.*

Adam of *Orknay* being called to the office of a Bishoprick, and promoted to the profits thereof, and suffered by the Kirk, receives charge to preach the Evangell, to bee also Commissioner of the Country of *Orknay*, which hee received, and exercised for a certaine space, while now of late he made a Simoniacall change with the Abbacie of Hali-rudhous, although yet brooking the name, and stiled Bishop of the same; contrary to all lawes both of God and Man, made against *Simony*. Secondly, he dimitted his cure in the hands of an unqualified person, without the consent of the Kirk, leaving the flock destitute without a shepheard, whereby not onely ignorance is increased, but also most aboundantly all vice and horrible crimes there are committed, as the number of 600. persons, convict of incest, adultery and fornication, beares witnes. Thirdly, hee hath given himselfe daily to the execution of the function of a temporall Judge, as to bee a Lord of Session, which requires the whole man, and so rightly in naither can hee exercise both: And stiles himselfe with Romane titles, as Reverent Father in God, which pertaines to no Minister of Christ Iesus, nor is given to any of them in Scripture. Fourthly, in great hurt, and defraud of the Kirk, he hath bought all the thirds of the Abbacie of Halirudhous, at least, he hath made Simoniacall change thereof with the rents of *Orknay*. Fifthly, he hath left the Kirks, partly unplanted, and partly planted, but destitute of provision. Sixtly, some of the Kirkes are sheepfolds, and some of them ruinous. Seventhly, he hath traduced both publickly and privatly the Ministers of *Edinburgh*, absented himselfe from preaching in that Kirk, and from receiving the Sacraments. *Sterling Febr.* 25. 1569.

Excommunication directed against *Patrik* called Bishop of *Murray*, to bee executed by Mr. *Robert Pont* Commissioner their, with the assistance of the Ministers of *Edinburgh*. *Edinburgh Julii* 5. 1570.

Robert Bishop of *Caines* to assist *Iohn Gray* of *Fordel* in visiting the Kirkes there. *Edinburgh Mart.* 5. 1570.

Iohn Bishop of Saint *Andrewes* accused, first that he had given a benefice to Mr. *George Lauder* suspect of Papistrie. 2. That he oversaw adultery in *Bruntiland*. 3. He suffered M. *Magnus Hullio* lie uncontrouled under old adulterie. 4. That he visited by others, and not by himselfe. 5. That in his default the exercise of Saint *Andrewes* was likely to decay. 6. That such as had offended in *Edinburgh Aug.* 6. 1573.

Low-

Lowthian, he receives in Saint *Andrewes*, and admits some to function in the Kirk that are not able, and untried, chiefly such as come out of *Lowthiane*, and *Mers*.

Ibidem. The whole Assembly heares that he hath received the name of Bishop, but hath not used the office of a Bishop; within his bounds hee hath not proceeded against Papists, he is suspect of *Simony* betwixt the Earle of *Argile* and him, anent the profites of the Bishoprick; he is suspect of perjury in receiving the same Bishoprick, because he gives acquittances, and the Earle receives the silver of the Bishoprick.

Mr. *James Paton* B. of *Dunkell.*

Ibidem. *Alexander Gordon* Bishop of *Galloway* accused, 1. that hee intruded himselfe in the office of the Ministery, within the burgh of *Edinburgh*: 2. He perswaded and enticed the people to rebell against our Soveraigne Lord: 3. Hee refused to pray for our Soveraigne Lord, approving another Authority: 4. Being forbidden by the generall Assembly to have any intromission with the Parishoners of Halyrud-hous, he compelled them to receive the Sacrament, then abused by him within *Edinburgh*, causing his pretended Baillies, and the men of warre, to compell the said poore people: 5. Being sworne by his solemne oath, for due obedience to our Soveraigne Lord, and his Graces Regent, and authority, brake his said oath, by sitting in pretended Parliament for dispossessing of our said Soveraigne Lord of his royall crowne, and authority: 6. Openly in Pulpi the gave thanks for the slaughter of *Matthew* Earl of *Lennox*, of good memory, saying that it was God most just judgement, and exhorted the people to doe the same: 7. That hee was a perverter of the people, not onely before the reformation, but also divers times since. It was concluded, that he should make publique repentance in *Sackcloth* three severall Sundaies; First, in the Kirk of *Edinburgh*; Secondly, in Halyrud-hous; Thirdly, in the Queenes Colledge, under the paine of Excommunication.

Ibidem. *Alexander Hay*, Clerke to the secret Councell, presented certaine heads proponed by my Lord Regent to the present Assembly, whereof one follows: My Lord Regents Grace mindes, that with all convenient diligence qualified persons shall be promoted to the Bishopricks now vacant, the delay whereof hath not beene in his owne Grace his default, but by reason some entresse was made to these livings, in favours of certaine Noble-men before his acceptation of the Regiment; yet his Grace is perswaded, that qualified persons shall speedily bee presented, and in case of failzie, will

not

not faile without the others knowledge and consent to present. *Edinburgh*

The Assembly hath concluded, that the Jurisdiction of Bishops *Mar. 6.* in their Ecclesiasticall function shall not exceed the Jurisdiction 1573. of Super-intendents, which heretofore they have had, and presently have; and that they shall willingly bee subject to the Discipline appointed by the generall Assembly, as members thereof, as the Super-intendents have beene heretofore in all sorts; and that no Bishops give collation of any benefice within the bounds of Super-intendents, without their consent, and testimoniall subscrived with their hands: And that Bishops in their owne Dioceses, visit by themselves, where no Super-intendents are, and give no collation of benefices, without consent of three well qualified Ministers, &c.

The Bishop of *Dunkell* ordained to confesse his fault publickly in the Kirk of *Dunkell*, for not executing the sentence of the Kirk against the Earle of *Athol*. *Ibidem.*

George, Bishop of *Murray*, ordained to be summoned to make his Purgation of the fornication alledged committed by him with the Lady *Ardrosse*. *Ibidem.*

Bishops, Super-intendents, or Commissioners of Countries, that be found negligent in their office, or doe not their debtfull charge, either in their visitation, teaching, or life, the Assembly hath decreed and ordained, that they shall be punished and corrected according to the quality of their faults, either by admonition, publick repentance, suspension or deprivation *simpliciter*, at the sight of the said Assembly. *Edinburgh Auguſt. 7.* 1574.

Bishop of *Dunkell*, Bishop of *Brechin*, Bishop of *Murray*, Bishop of *Glasgow*, removed, and particularly complained on. *Edinburgh Mar. 7.* 1574.

The Bishops of *Galloway*, *Dunkell*, *Brechin*, *Dumblaine*, *Yles*, being present, *John Durie* one of the Ministers of *Edinburgh* protested, that the triall of Bishops prejudge not the opinions and reasons which hee and other brethren of his minde, had to oppone against the said office, and name of Bishop. *Edinburgh Auguſti 6.* 1575.

Anent the question propounded by certaine brethren, whether if the Bishops, as they are now in *Scotland*, have their function of the word of God, or not; or the Chapiters appointed for creating of them in this reformed Kirk: for better resolution hereof, the generall Assembly of the Kirk appoints Mr. *Iohn Craig*, Minister at *Aberdein*, Mr. *Iames Lowson*, Minister at *Edinburgh*, and Mr. *Andrew Melvil*, principall of the colledge of *Glasgow* on the one part; Mr. *George Hay*, Commissioner of *Caitnes*, Mr. *Iohn Row*, Minister *Ibidem.*

of *Pearth*, and Mr. *David Lindsay* Minister at *Leith* on the other part, to conveen, reason, and conferre upon the said question, and to report their judgements and opinions thereupon to the Assembly before the dissolving thereof, if they be resolved betwixt and the same.

Ibidem. They think it not expedient presently to answer directly to the first question, but if any Bishop shall be chosen who hath no such qualities as the word of God requireth, let him be tried by the generall Assembly *de novo*, and so deposed.

The points wherein they agree concerning the Office of a Bishop or Super-intendent.

FIrst, the name of Bishop is common to all them that hath any particular flock, over the which hee hath a peculiar charge as well to preach the word, as to Minister the Sacraments, and to execute the Ecclesiasticall Discipline, with consent of his Elders. And this is his chiefe function by the word of God.

Out of this number may be chosen some to have power to visit such reasonable bounds, besides his owne flock, as the generall Assembly shall appoint; and in these bounds to appoint Ministers, with consent of the Ministers of that Province, and the consent of the flock to whom they be appointed: Also to appoint Elders and Deacons in every particular Congregation, where there is none, with consent of the people thereof, and to suspend Ministers for reasonable causes with consent of the Ministers foresaid.

Edinburgh April is 5. 1576. Bishops being present, their diligence is tried, and they are accused for want of particular flockes, dilapidation, and other faults.

Ibidem. Anent the advice and opinion of the brethren given concerning the question moved anent Bishops, the whole Assembly, for the greatest part, after reasoning, and long disputation upon every Article of the said brethrens opinion, and advice, resolutely affirmed, and approved the same, and every Article thereof, as is also above set downe. And, to the effect that the said Articles condescended upon by the said Assembly, may be the better followed out, and ready execution may ensue thereupon, as appertaines, ordaines the Bishops which hath not as yet received the charge of a particular Congregation, to condescend the morne, what particular flocks they will accept to take the cure of.

Ibidem. For the more commodious visitation of Countries, there is appointed

pointed for every Shire foure or five Bishops, Super-intendents, and Ministers, and Articles of visitation set downe.

Anent the demand of Mr. *Andrew Hay* Parson of *Ranthrow*, if every Visiter within his owne bounds hath like power, and jurisdiction to plant Ministers, suspend, and depose for reasonable cause: The Assembly resolved affirmative, that they have alike power and jurisdiction therein, as is contained in the particular Articles concerning the jurisdiction of the Visiters. *Ibidem.*

For as much as there is great corruption in the estate of Bishops, as they are presently made in this Realme, where into the Kirk would provide some stay in time comming, so farre as they may, to the effect that further corruption may be bridled: therefore the Assembly hath concluded, that no more Bishops shall bee elected, or made hereafter before the next generall Assembly of the Kirk, discharging all Ministers and Chapiters to proceed any wayes in the election of the said Bishops in the meane time, under the paine of perpetuall deprivation from their offices. *Edinburgh Aprilis* 24. 1578.

The Act above written extended to all times to come, and all Bishops already elected required to submit themselves to the generall Assembly, concerning the reformation of the corruption of that estate, which submission the Bishop of *Dunblane* willingly offered to the Assembly. *Sterling Iulii* 11. 1578.

Sess. 4.

For as much as the office of a Bishop, as it is now used, and commonly taken within this Realme, hath no sure warrant, authority, nor good ground out of the Scriptures, but is brought in by the folly and corruption of mens inventions, to the great overthrow of the Kirk of God, The whole Assembly of the Kirk in one voice, after liberty given to all men to reason in the matter, none opponing himselfe in defending the said pretended Office, Findes and declares the same pretended Office used and termed, as is abovesaid, unlawfull in the selfe, as having neither fundament, ground, nor warrant within the word of God; and ordaines, That all such persons as bruike, or shall bruike, hereafter the said Office shall be charged simply to dimit, quite, and leave off the same, as an Office where into they are not called of God: And such like to desist, and cease from all preaching, ministration of the Sacraments, or using any way the Office of Pastors, while they receive *de novo* admission from the generall Assembly, under the paine of Excommunication to be used against them. Wherein if they be found dis- *Dundie, Iulii* 12. 1580. Bishops as they are, judged unlawfull & discharged.

obedient or contradict this act in any point, the sentence of Excommunication after due admonitions to bee executed against them. And for better execution of the said Act, It is statute, that a Synodall Assembly shall be holden in every Province, where any usurping Bishops are, and begin the 18. of *August* next to come, where to they shall be called, and summoned by the Visitors of the said Countries, to compeire before their Synodall Assemblies, and namely, the Bishop of Saint *Andrewes*, to compeir in Saint *Andrewes*, The Bishop of *Aberdene* in *Aberdene*, The Bishop of *Glascow* in *Glascow*, The Bishop of *Murray* in *Eglyne*, to give obedience to the said Act; which if they refuse to doe, That the said Sinodall Assemblies shall appoint certaine brethren of their Ministery, to give them publick Admonitions out of the Pulpit, and warne them in case they disobey, To compeir before the next generall Assembly to be holden at *Edinburgh*, the 20 of *October* next to come, to heare the sentence of Excommunication pronounced against them for their disobedience. And to this Act the Bishop of *Dunblane* agreed submitting himselfe to bee ruled thereby.

Synodall Assemblies appointed.

The twelfth Parliament holden at *Edinburgh*, the fifth of *Iune*, the yeare of God 1592. yeares, by the right excellent, right high and mighty Prince IAMES the sixt, by the Grace of God, King of *Scottes*: with advice of his Three Estates.

Ratification of the liberty of the true Kirk: Of generall and Synodall Assemblies: Of Presbyteries; Of Discipline. All lawes of Idolatry are abrogate: Of Presentation to Benefices.

OUR Soveraigne Lord and Estates of this present Parliament; following the laudable, and good example of their Predecessors, hath ratified, and approved, and by the Tenour of this present Act, ratifies and approves all liberties, priviledges, immunities, and freedomes whatsoever, given and granted by his Highnesse, his Regents in his name, or any of his Predecessours, to the true and holy Kirk presently established within this Realme, and declared in the first Act of his Highnesse Parliament the twenty day of *October*, the yeare of God 1579. yeares. And all, and whatsoever Acts of Parliament, and Statutes made

made of before by his Highneſſe, and his Regents, anent the liberty and freedome of the ſaid Kirk; and ſpecially the firſt Act of Parliament, holden at *Edinburgh*, the twenty foure day of *October*, the yeare of God 1581. yeares, with the whole particular Acts there mentioned: Which ſhall be as ſufficient as if the ſame were here expreſſed: and all other Acts of Parliament made ſince, in favour of the true Kirk, and ſuch like, ratifies and approves the generall Aſſemblies appointed by the ſaid Kirk, and declares that it ſhall bee lawfull to the Kirk and Miniſters every yeare, at the leaſt, and oftner *pro re nata*, as occaſion and neceſſity ſhall require, to hold and keepe generall Aſſemblies: Providing that the Kings Majeſty, or his Commiſſioners with them, to bee appointed by his Highneſſe, bee preſent at ilk Generall Aſſembly, before the diſſolving thereof, nominate and appoint time and place, when and where the next generall Aſſembly ſhall bee holden: and in caſe neither his Majeſty, nor his ſaid Commiſſioners be preſent for the time in that Towne, where the ſaid generall Aſſembly is holden: Then and in that caſe it ſhall bee leaſum to the ſaid generall Aſſembly by themſelves to nominate and appoint time and place, where the next generall Aſſembly of the Kirk ſhall bee kept, and holden, as they have beene in uſe to doe in times by paſt. And alſo ratifies and approves the Provinciall and Synodall Aſſemblies to bee holden by the ſaid Kirk and Miniſters twice ilk yeare, as they have beene, and preſently are in uſe to doe within every Province of this Realme: And ratifies and approves the Presbyteries, and particular Seſſions appointed by the ſaid Kirk, with the whole Diſcipline and Juriſdiction of the ſame Kirk agreed upon by his Majeſty in conference had by his Highneſſe with certaine of the Miniſters, conveened to that effect. Of the which Articles the Tenour followes: Matters to bee intreated in Provinciall Aſſemblies: Their Aſſemblies are conſtitute for weighty matters, neceſſary to be intreated by mutuall conſent, and aſſiſtance of brethren within the Province, as need requires. This Aſſembly hath power to handle, order, and redreſſe all things omitted or done amiſſe in the particular Aſſemblies. It hath power to depoſe the office bearers of that Province, for good and juſt cauſes deſerving deprivation. And generally their Aſſemblies have the whole power of the particular Elderſhips, whereof they are collected. Matters to be intreated in the Presbyteries: The power of the Presbyteries is to uſe diligent labours in the bounds committed to their charge, that

the Kirkes be kept in good order: To enquire diligently of naughty and ungodly persons, and to travell to bring them in the way again by Admonition, or threatning of Gods judgements, or by correction. It appertaines to the Eldership to take heed that the word of God bee purely preached within their bounds, the Sacraments rightly ministred, the Discipline entertained, and Ecclesiasticall goods uncorruptly distributed. It belongs to this kind of Assemblies, to cause the ordinances made by the Assemblies Provinciall, Nationall & generall to be kept and put in execution, to make Constitutions which concerne τὸ πρέπον in the Kirk for decent order in the particular Kirk where they govern: Providing that they alter no rules made by the Provinciall, or generall Assemblies; And that they make the Provinciall Assemblies foresaid, privie to the rules that they shall make: and to abolish Constitutions tending to the hurt of the same. It hath power to excommunicate the obstinate, formall processe being led, and due intervall of times observed. Anent particular Kirkes, if they bee lawfully ruled by sufficient Ministers and Session, they have power and Jurisdiction in their owne Congregation in matters Ecclesiasticall; And decrees and declares the Assemblies, Presbyteries, and Sessions, Jurisdiction and Discipline foresaid, to bee in all times comming, most just, good and godly in the selfe, Notwithstanding of whatsoever Statutes, Acts, Canons, Civill or Municipall lawes made to the contrary: To the which, and every one of them their presents shall make expresse derogation, And because there are divers Acts of Parliament made in favour of the Papisticall Kirk, tending to the prejudice of the liberty of the true Kirk of God presently professed within this Realme, Jurisdiction and Discipline thereof; which stand yet in the bookes of the Acts of Parliament not abrogated nor annulled, Therefore his Highnesse and Estates foresaid, hath abrogated, casted, and annulled, and by the Tenour hereof, abrogates, casses, and annulles, all Acts of Parliament made by any of his Highnesse Predecessours, for maintenance of superstition and idolatry withall, and whatsoever Acts, Lawes and Statutes made at any time before the day and date hereof, against the liberty of the true Kirk, Jurisdiction and Discipline thereof, as the same is used and exercised within this Realme.

And in speciall, that part of the Act of Parliament, holden at *Sterling*, the fourth day of *November*, the yeare of God 1443. yeares, commanding obedience to be given to *Eugenius* the Pope

for

for the time: The Act made by King *Iames* the third, in his Parliament holden at *Edinburgh*, the 24. of *February*, the yeare of God 1480. yeares. And all other Acts whereby the Popes authority is eſtabliſhed. The Act of King *Iames* the third in his Parliament holden at *Edinburgh* the 20. of *November*, the yeare of God 1469. yeares, anent the Saturday, and other vigils to be holy dayes from Evenſong to Evenſong.

Item, that part of the Act made by the Queene Regent, in the Parliament holden at *Edinburgh* the firſt day of *February*, the yeare of od 155 . yeares, giving ſpeciall licence for holding of Paſche and Zuill. Item, the Kings Majeſty and Eſtates foreſaid, declares, that the 129. Act of the Parliament holden at *Edinburgh*, the two and twentieth of *May*, the yeare of God 1584. yeares, ſhall no wayes be prejudiciall, nor derogate any thing from the priviledge that God hath given to the ſpirituall Office-bearers in the Kirk, concerning heads of Religion, matters of Hereſie, excommunication, collation, or deprivation of Miniſters, or any ſuch like eſſentiall cenſures, ſpecially grounded and having warrant of the word of God. Item, our Soveraigne Lord, and Eſtates of Parliament fore-ſaid, abrogates, caſſes, and annihilates the Acts of the ſame Parliament holden at *Edinburgh* the ſaid yeare 1584. yeares, granting commiſſion to Biſhops, and other Judges, conſtitute in Eccleſiaſticall cauſes, to receive his Highneſſe preſentation to Benefices, to give collation thereupon, and to put order to all cauſes Eccleſiaſticall, which his Majeſty, and Eſtates afore-ſaid declares to bee expired in the ſelfe, and to bee null in time comming, of none availe, force or effect. And therefore ordaines all Preſentations to Benefices to bedirect to the particular Presbyteries in all time comming, with full power to give collation therupon, and to put order to all matters and cauſes Eccleſiaſticall within their bounds, according to the Diſcipline of the Kirk; providing the fore-ſaid Presbyteries be bound and aſtricted, to receive and admit whatſoever qualified Miniſter, preſented by his Majeſty, or laicke Patrons.

THE

THE FIRST BOOKE OF DISCIPLINE.

To the great Councell of *Scotland* now admitted to the Regiment, by the providence of God, and by the Common conſent of the Eſtates thereof, Your Honours humble Servitours and Miniſters of Chriſt Jeſus within the ſame, wiſh grace, mercy, and peace from God the Father of our Lord Jeſus Chriſt, with the perpetuall increaſe of the holy Spirit.

From your Honours wee received a charge dated at Edinburgh *the* 29. *of* April, *in the yeare of our Lord* 1560. *requiring and commanding us in the name of the eternall God, as wee will anſwer in his preſence, to commit to writing, and in a booke deliver to your wiſedomes our judgements touching the reformation of Religion which heretofore in this Realme (as in others) hath beene utterly corrupted: upon the receit whereof (ſo many of us as were in this Towne) did conveene, and in unity of minde doe offer unto your wiſedomes theſe ſubſequents for common order and uniformity to bee obſerved in this Realme concerning doctrine, adminiſtration of Sacraments, election of Miniſters, proviſion for their ſuſtentation, Eccleſiaſticall diſcipline, and policy of the Church; Moſt humbly requiring your Honours, that as you looke for participation with Chriſt Jeſus, that neither ye admit any thing which Gods plaine word ſhall not approve, neither yet that ye ſhall reject ſuch ordinances as equity, juſtice, and Gods word doe ſpecifie. For, as wee will not bind*

your

your wisedomes to our judgements further then wee are able to prove by Gods plaine Scriptures: so must we most humbly crave of you, even as ye will answer in Gods presence (before whom both ye and wee must appeare to render accounts of all our facts) that ye repudiate nothing for pleasure and affection of men, which ye bee not able to improve by Gods written and revealed word.

The first head of Doctrine.

SEing that Christ Jesus is he whom God the Father hath commanded onely to bee heard and followed of his sheepe, wee judge it necessary that his Gospell bee truely and openly preached in every Church and Assembly of this Realme, and that all doctrine repugnant to the same, be utterly repressed, as damnable to mans salvation.

The explication of the first head.

LEst that upon this generality ungodly men take occasion to cavill, this wee adde for explication: By preaching of the Gospell wee understand not onely the Scriptures of the new Testament, but also of the old, to wit, the Law, Prophets, and Histories, in which Christ Jesus is no lesse contained in figure, then wee have him now expressed in verity. And therefore with the Apostle we affirme, that all Scripture inspired of God is profitable to instruct, to reprove, and to exhort. In which bookes of old and new Testaments, we affirme that all thing necessary for the instruction of the Church, and to make the man of God perfect, is contained and sufficiently expressed.

By the contrary doctrine wee understand whatsoever men by lawes, counsells, or constitutions, have imposed upon the consciences of men, without the expressed commandement of Gods word, such as bee the vowes of chastity, forswearing of marriage, binding of men and women to severall and disguised apparells, to the superstitious observation of fasting dayes, difference of meat for conscience sake, prayer for the dead, and keeping of holy dayes of certaine Saints commanded by man, such as bee all those that the Papists have invented, as the feasts (as they terme them) of the Apostles, Martyrs, Virgines, of Christmasse, Circumcision, E-

piphanie, Purification, and other fond feaſtes of our Lady: which things becauſe in Gods Scriptures they neither have commandement nor aſſurance, wee judge them utterly to bee aboliſhed from this Realme: affirming farther that the obſtinate maintainers and teachers of ſuch abhominations ought not to eſcape the puniſhment of the civill Magiſtrate.

The ſecond head of Sacraments.

TO Chriſt Jeſus his holy Goſpell truly preached, of neceſſity it is, that his holy Sacraments bee annexed, and truely miniſtred, as ſeales and viſible confirmations of the ſpirituall promiſes contained in the word; and they bee two, to wit, Baptiſme, and the holy Supper of the Lord Ieſus, which are then rightly miniſtred, when by a lawfull Miniſter the people, before the adminiſtration of the ſame, are plainely inſtructed, and put in mind of Gods free grace and mercy, offered unto the penitent in Chriſt Jeſus: when Gods promiſes are rehearſed, the end and uſe of Sacraments preached and declared, and that in ſuch a tongue as the people doe underſtand: when farther to them is nothing added, from them nothing diminiſhed, and in their practiſe nothing changed beſides the Inſtitution of the Lord Ieſus, and practiſe of his holy Apoſtles.

And albeit the order of *Geneva* which now is uſed in ſome of our Churches, is ſufficient to inſtruct the diligent Reader how that both theſe Sacraments may bee rightly miniſtred, yet for an uniformity to bee kept, wee have thought good to adde this as ſuperaboundant.

In Baptiſme wee acknowledge nothing to bee uſed except the element of water onely (that the word and declaration of the promiſes ought to preceed we have ſaid before) wherefore whoſoever preſumeth in Baptiſme to uſe oyle, ſalt, waxe, ſpittle conjuration and croſſing accuſeth the perfect inſtitution of Chriſt Ieſus, of imperfection. For it was void of all ſuch inventions deviſed by men, and ſuch as would preſume to alter Chriſts perfect Ordinance you ought ſeverely to puniſh.

The Table of the Lord is then moſt rightly miniſtred when it approacheth moſt neare to Chriſts owne action. But plaine it is, that at Supper Chriſt Ieſus ſate with his Diſciples; and therefore doe wee judge that ſitting at a Table is moſt convenient to that holy

holy action, that bread and wine ought to bee there, that thankes ought to bee given, diſtribution of the ſame made, and commandement given that the bread ſhould bee taken and eaten, and that all ſhould likewiſe drinke of the cup of wine, with declaration what both the one and the other is: wee ſuppoſe no godly man will doubt: For as touching the damnable errour of the Papiſts, who dare defraud the Common people of the one part of that holy Sacrament, to wit, of the cup of the Lords bloud, wee ſuppoſe their errour to bee ſo manifeſt, that it needeth no confutation: neither yet intend wee to confute any thing in this our ſimple Confeſſion, but to offer publick diſputation to all that liſt oppugne any thing affirmed by us.

That the Miniſter breake the bread and diſtribute the ſame to thoſe that bee next unto him, commanding the reſt, every one with reverence and ſobriety to breake with other, wee thinke it neereſt to Chriſts action, and to the perfect practiſe, as wee reade in Saint *Paul*; during the which action wee thinke it neceſſary, that ſome comfortable places of the Scripture bee read, which may bring in minde the death of Chriſt Jeſus, and the benefit of the ſame. For ſeeing that in that action wee ought chiefly to remember the Lords death, wee judge the Scriptures making mention of the ſame, moſt apt to ſtirre up our dull mindes then, and at all times. Let the diſcretion of the Miniſters appoint the places to bee read as they thinke good. What times wee thinke moſt convenient for the adminiſtration of the one and of the other of theſe Sacraments, ſhall bee declared in the policy of the Church.

The third head touching the aboliſhing of Idolatrie.

AS wee require Chriſt Jeſus to bee truly preached, and his holy Sacraments rightly miniſtred, ſo cannot ceaſe to require Idolatry, with all monuments and places of the ſame, as Abbeyes, Monkeries, Frieries, Nonries, Chappels, Chanteries, Cathedrall Churches, Chanonries, Colledges, others then preſently are Pariſh Churches or Schooles, to bee utterly ſuppreſſed in all bounds and places of this Realme (except onely Palaces, Manſions, and dwelling places adjacent thereto, with Orchards and Yards of the ſame) as alſo that Idolatry may bee removed from the pre-

sence of all persons, of what estate or condition that ever they be within this Realme.

For let your Honours assuredly be perswaded, that where idolatry is maintained, or permitted, where it may bee suppressed, that there shall Gods wrath raigne, not onely upon the blind and obstinate idolater, but also the negligent sufferers, especially if God have armed their hands with power to suppresse such abhomination.

By Idolatry wee understand, the Masse, invocation of Saints, adoration of Images, and the keeping and retaining of the same. And finally all honouring of God, not contained in his holy word.

The fourth head concerning Ministers, and their lawfull Election.

IN a Church reformed, or tending to reformation, none ought to presume either to preach, either yet to Minister the Sacraments, till that orderly they bee called to the same. Ordinarie Vocation consisteth in Election, Examination, and Admission. And because that Election of Ministers in this cursed Papistrie hath altogether beene abused, wee thinke expedient to intreate it more largely. It appertaineth to the people, and to every severall Congregation to elect their Minister: And in case that they bee found negligent therein the space of fourty dayes, The best reformed Church, to wit, the Church of the Super-intendent with his Councell, may present unto them a man whom they judge apt, to feed the flock of Christ Jesus, who must bee examinated as well in life and manners, as in doctrine and knowledge. And that this may bee done with more exact diligence, the persons that are to bee examinated, must bee commanded to appeare before men of soundest judgement remaining in some principall Towne next adjacent unto them, as they that bee in *Fyfe*, *Angus*, *Mearnes* or *Straitharne*, to present themselves in Saint *Andrewes*, Theie that bee in *Lowthian*, *Merse* or *Tevidaill* to *Edinburgh*, and likewise those that bee in other Countries must resort to the best reformed City and Towne, that is, to the Towne of the Super-intendent, where, first in the Schooles, or, failing thereof, in open assembly, and before the Congregation, they must give declaration of their gifts, utterance and knowledge, by interpreting some place of Scrip-

Scripture to bee appointed by the Ministery; which being ended, the person that is presented, or that offereth himselfe to the administration of the Church, must bee examined by the Ministers and Elders of the Church, and that openly, and before all that list to heare, in all the chiefe points that now bee in controversie betwixt us and the Papists, Anabaptists, Arrians, or other such enemies to the Christian Religion. In which, if hee bee found sound, able to perswade by wholesome doctrine, and to convince the gaine-sayer, then must hee bee directed to the Church and Congregation where hee should serve, that there in open audience of his Flock in diverse publick Sermons, hee may give confession of his faith in the article of Justification, in the Office of Christ Jesus, of the number, effect, and use of the Sacraments, and finally of the whole Religion which heretofore hath beene corrupted by the Papists. If his doctrine bee found wholesome and able to instruct the simple, and if the Church justly can reprehend nothing in his life, doctrine, nor utterance, then wee judge the Church, which before was destitute, unreasonable, if they refuse him whom the Church did offer; and they should bee compelled by the censure of the Councell and Church, to receive the person appointed, and approved by the judgement of the godly and learned: unlesse that the same Church, have presented a man better, or as well qualified to the examination, before that this foresaid triall was taken of the person presented by the councell of the whole Church: As for example, The councell of the Church presents to any Church a man to bee their Minister, not knowing that they are otherwise provided: in the meane time, the Church is provided of another, sufficient in their judgement for that charge, whom they present to the learned Ministers, and next reformed Church to be examined. In this case the presentation of the people, to whom hee should bee appointed Pastor, must bee preferred to the presentation of the councell, or greater Church, unlesse the person presented by the inferiour Church bee judged unable of the Regiment by the Learned. For altogether this is to bee avoided, that any man bee violently intruded or thrust in upon any Congregation. But this liberty with all care must bee reserved to every severall Church, to have their Votes and Suffrages in election of their Ministers. But violent intrusion wee call not, when the councell of the Church in the feare of God, and for the salvation of the people, offereth unto them a sufficient man to instruct them, whom

they shall not bee forced to admit before just examination, as before is said.

What may unable any person, that hee may not bee admitted to the Ministery of the Church.

IT is to bee observed, that no person, noted with publique infamy, or being unable to edifie the Church by wholesome doctrine, or being knowne of corrupt judgement, bee either promoted to the regiment of the Church, or yet retained in Ecclesiasticall administration.

Explication.

BY publick infamy wee understand, not the common sinnes and offences which any hath committed in time of blindnes, by fragility, (if of the same by a better and more sober conversation hee hath declared himselfe verily penitent) but such capitall crimes as the Civill sword ought and may punish with death by the word of God. For besides that the Apostle requireth the life of Ministers to bee so irreprehensible, that they have a good testimonie from those that bee without, wee judge it a thing unseemly and dangerous, that hee shall have publick authority to preach to others life everlasting, from whom the Civill Magistrate may take the life temporall for a crime publickly committed. And if any object, that the Prince hath pardoned his offence, and that hee hath publickly repented, and so not only his life is in assurance, but also that he may bee received to the Ministery of the Church; Wee answer, that repentance doth not take away the temporall punishment of the Law, neither doth the pardon of the Prince remove his infamie before man.

That the life and conversation of the person presented, or to be elected may be the more clearely knowne, publick edicts should be directed to all parts of this Realme, or at the least to those parts where the person had beene most conversant: as where hee was nourished in letters, or where hee continued since the yeares of infancie and childhood were passed. Straight commandement would bee given that if any capitall crimes were committed by him, that they should bee notified; as if hee had committed wilfull murder, adultery, if hee were a common fornicator, a thiefe, a drunkard,

drunkard, a fighter, brawler, or contentious perſon. Theſe Edicts ought to bee notified in the chiefe Cities, with the like charge and commandement, with declaration that ſuch as concealed his ſinnes knowne did deceive and betray (ſo farre as in them lay) the Church which is the Spouſe of Chriſt Jeſus, and did communicate with the ſinnes of that wicked man.

Admiſsion.

THe Admiſſion of Miniſters to their offices muſt conſiſt in conſent of the people, and Church whereto they ſhall be appointed, and approbation of the learned Miniſters appointed for their examination.

Wee judge it expedient that the Admiſſion of Miniſters bee in open audience, that ſome ſpeciall Miniſter make a Sermon touching the dutie and office of Miniſters, touching their manners, converſation and life: as alſo touching the obedience which the Church oweth to their Miniſters. Commandement ſhould bee given as well to the Miniſter as to the people, both being preſent: to wit, That he with all carefull diligence attend upon the flock of Chriſt Jeſus over the which hee is appointed Preacher: That hee will walke in the preſence of God ſo ſincerely, that the graces of the Holy ſpirit may bee multiplied into him, and in the preſence of men ſo ſoberly and uprightly, that his life may confirme in the eyes of men, that which by tongue and word hee perſwaded unto others. The people would bee exhorted to reverence and honor their Miniſters, choſen as the ſervants and Embaſſadors of the Lord Jeſus, obeying the commandements which they pronounce from Gods mouth and book, even as they would obey God himſelfe. For whoſoever heareth Chriſts Miniſters, heareth himſelfe; and whoſoever rejecteth and deſpiſeth their miniſtery and exhortation, rejecteth and deſpiſeth Chriſt Ieſus. Other ceremony then the publick approbation of the people, and declaration of the chiefe Miniſter, that the perſon there preſented is appointed to ſerve the Church, wee cannot approve; for albeit the Apoſtles uſed impoſition of hands, yet ſeeing the miracle is ceaſed, the uſing of the ceremony wee judge not neceſſary.

The Miniſter elected, or preſented, examined, and as ſaid is, publickly admitted, may neither leave the flocke at his pleaſure to which hee had promiſed his fidelity and labours, neither yet may

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the flock reject nor change him at their appetite, unleſſe they bee able to convict him of ſuch crimes as deſerve depoſition, whereof we ſhall after ſpeake. Wee mean not but that the whole Church, or the moſt part thereof, for juſt conſiderations, may transferre a miniſter from one Church to another: neither yet meane wee, that men who now ſerve as it were of benevolence, may not bee appointed and elected to ſerve in other places; but once being ſolemnely elected, and admitted, wee cannot approve that they ſhould change at their owne pleaſure.

Wee are not ignorant that the rarity of godly and learned men, ſhall ſeeme to ſome a juſt reaſon why that ſo ſtrait and ſharpe examination ſhould not bee taken univerſally, for ſo it ſhall appeare, that the moſt part of the Kirks ſhall have no Miniſter at all. But let theſe men underſtand, that the lack of able men ſhall not excuſe us before God, if by our conſent unable men bee placed over the flock of Chriſt Jeſus. As alſo that amongſt the Gentiles godly and learned men were alſo rare, as they bee now amongſt us, when the Apoſtle gave the ſame rule to trie and examine Miniſters, which wee now follow. And laſt, let them underſtand that it is alike to have no Miniſter at all, and to have an Idoll in the place of a true Miniſter: Yea and in ſome caſe it is worſe, for thoſe that bee utterly deſtitute of Miniſters, will be diligent to ſearch for them; but thoſe that have a vain ſhadow, doe commonly without further care content themſelves with the ſame, and ſo remaine they continually deceived, thinking that they have a Miniſter, when in very deed they have none. For wee cannot judge him a diſpenſator of Gods myſteries, that in no wiſe can breake the bread of life to the fainting and hungry ſoules. Neither judge wee that the Sacraments can bee rightly miniſtred by him in whoſe mouth God hath put no Sermon of exhortation. The chiefeſt remedy left to your Honours, and to us, in all this raritie of true Miniſters, is fervent prayer unto God, that it will pleaſe his mercy to thruſt out faithfull workmen in this his harveſt. And next, that your Ho. with conſent of the Church, are bound by your authority to compell ſuch men as have gifts and graces able to edifie the Church of God, that they beſtow them where greateſt neceſſity ſhall bee knowne. For no man may bee permitted to live idle, or as themſelves liſt; but muſt bee appointed to travell where your wiſedomes and the Church ſhall thinke expedient: We cannot preſcribe unto your Honours certaine rules how that ye ſhall diſtribute the Mini-

Miniſters and learned men, whom God hath already ſent unto you. But hereof wee are aſſured, that it greatly hindereth the progreſſe of Chriſts Goſpell within this poore Realme, that ſome altogether abſtract their labours from the Church, and others remaine altogether in one place, the moſt part of them being idle. And therefore of your Honors we require in Gods name, that by your authority, which ye have of God, ye compell all men to whom God hath given any Talent to perſwade by wholeſome doctrine, to beſtow the ſame, if they bee called by the Church, to the advancement of Chriſts glorie, and the comfort of his troubled flock. And that ye with the conſent of the Church, aſſigne unto your chiefeſt workmen, not onely Townes to remaine in, but alſo Provinces; that by their faithfull labours, Churches may bee erected, and order eſtabliſhed where none is now. And if on this manner ye ſhall uſe your power and authority, chiefly ſeeking Gods glorie, and the comfort of your brethren, wee doubt not but God ſhall bleſſe you and your enterprifes.

For Readers.

TO the Churches where no Miniſters can bee had preſently, muſt bee appointed the moſt apt men that diſtinctly can read the common prayers and the Scriptures, to exerciſe both themſelves and the Church, till they grow to greater perfection; and in proceſſe of time, he that is but a Reader, may attaine to a farther degree, and by conſent of the Church, and diſcreet Miniſters, may bee permitted to miniſter the Sacraments, but not before that hee bee able ſomewhat to perſwade by wholeſome doctrine, beſide his reading, and bee admitted to the Miniſtery, as before is ſaid. Some wee know that of long time have profeſſed Chriſt Jeſus, whoſe honeſt converſation deſerveth praiſe of all godly men, and whoſe knowledge alſo might greatly helpe the ſimple, and yet they onely content themſelves with reading; theſe muſt bee animated, and by gentle admonition encouraged by ſome exhortation to comfort their brethren, and ſo they may bee admitted to adminiſtration of the Sacraments; but ſuch Readers as neither have had exerciſe, nor continuance in Chriſts true religion, muſt abſtaine from miniſtration of the Sacraments, till they give declaration and witneſſing of their honeſty and further knowledge, that none bee admitted to preach, but they that are qualified there-

fore, but rather bee retained Readers, and ſuch as are Preachers already, not found qualified therefore, by the Super-intendent, bee placed to bee Readers.

The fifth head concerning the proviſion for the Miſters, and for the diſtribution of the rents and poſſeſſions juſtly appertaining to the Church.

SEing that of our Maſter Chriſt Jeſus, and his Apoſtle *Paul* wee have, that the workman is worthy of his reward, and that the mouth of the labouring oxe ought not to bee muſſeled, of neceſſitie it is, that honeſt proviſion bee made for the Miniſters, which wee require to bee ſuch, that they have neither occaſion of ſolicitude, neither yet of inſolencie and wantonneſſe. And this proviſion muſt bee made not onely for their owne ſuſtentation, during their lives; but alſo for their Wives and Children after them. For wee judge it a thing moſt contrarious to reaſon, godlineſs and equity, that the Widow and the Children of him who in his life did faithfully ſerve in the Kirk of God, and for that cauſe did not carefully make proviſion for his family, ſhould after his death bee left comfortleſſe of all proviſion: which proviſion for the Wives of the Miniſters after their deceaſe is to bee remitted to the diſcretion of the Kirk. Difficile it is to appoint a ſeverall ſtipend to every Miniſter, by reaſon that the charge and neceſſity of all, will not bee alike. For ſome will bee continuers in one place, ſome will bee compelled to travell, and oft to change their dwelling place (if they ſhall have charge of divers Kirkes;) among theſe ſome will bee burdened with Wife and Children, and one with more then others, and ſome perhaps will bee ſingle men. If equall ſtipends ſhould bee appointed to theſe that in charge ſhould bee ſo unequall, either ſhould the one ſuffer penurie, or elſe ſhould the other have ſuperfluity and too much. Wee judge therefore that every Miniſter have ſufficient whereupon to keepe an houſe, and bee ſuſtained honeſtly in all things neceſſary as well for keeping of his houſe and cloathes, fleſh, fiſh, bookes, fewell, and other things neceſſary, of the rents and treaſurie of the Kirk, at the diſcretion of the Congregation conforme to the quality of the perſon and neceſſity of the time: Wherein

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it is thought good that every Miniſter ſhall have at leaſt fourty bolls meale, twenty ſix bolls malt, to finde his houſe bread and drinke, and more ſo much as the diſcretion of the Church findes neceſſary; beſides money for buying of other proviſion to his houſe and other neceſſaries: the modification whereof is referred to the judgement of the Kirk, to bee made every yeare at the chooſing of the Elders and Deacons of the Kirk. Providing alwayes that there bee advanced to every Miniſter ſufficient proviſion for a quarter of a yeare before-hand of all things. But to him that travels from place to place, whom wee call Superintendent, who remaines as it were a month or leſſe in one place for eſtabliſhing of the Kirk, and for the ſame purpoſe changing to another, muſt conſideration bee had. And therefore to ſuch wee thinke ſix chalders beere, nine chalders meale, three chalders oats, ſix hundreth merkes money, to bee eiked and paired at the diſcretion of the Prince and Councell of the Realme, to bee payed to him in manner foreſaid. The Children of the Miniſters muſt have the liberties of the Cities next adjacent, where their Fathers laboured, freely granted. They muſt have the priviledges in Schooles, and burſiſſes in Colledges; That is, that they ſhall be ſuſtained at learning, if they be found apt thereto: And failing thereof, that they bee put to ſome handy-craft; or exerciſed in ſome vertuous induſtry, whereby they may bee profitable members of the Common-wealth, and the ſame we require of their Daughters: To wit, that they bee vertuouſly brought up, and honeſtly doted when they come to maturity of yeares at the diſcretion of the Kirk. And this in Gods preſence wee witneſſe wee require not ſo much for our ſelves, or for any that appertaine to us, as that wee doe it for the increaſe of vertue and learning, and for the profite of the poſterity to come. It is not to bee ſuppoſed that any man will dedicate himſelfe and his Children ſo to God and to his Kirk, that they looke for no worldly commodity, but this cankered nature which wee beare is provoked to follow vertue when it ſeeth profite and honour thereto annexed; and contrarily, then is vertue in many deſpiſed, when vertuous and godly men are without honour: and ſory would wee bee that poverty ſhould diſcourage men from ſtudie, and following of the way of vertue, by which they might edifie the Kirk and flock of Chriſt Jeſus. Nothing have wee ſpoken of the ſtipend of Readers, becauſe if they can doe nothing but reade, they neither

can bee called nor judged true Miniſters, and yet regard muſt bee had to their labours; but ſo that they may bee ſpurred forward to vertue, and not by any ſtipend appointed for their reading to bee retained in that eſtate. To a Reader therefore that is newly entred, fourty merkes, or more or leſſe, as Pariſhioners and Readers can agree, is ſufficient: Provided that hee teach the Children of the Pariſh, which hee muſt doe, beſide the reading of the common prayers, and bookes of the old and new Teſtament. If from reading hee begin to exhort, and explaine the Scriptures, then ought his ſtipend to bee augmented, till finally hee come to the honour of a Miniſter. But if hee bee found unable after two yeeres, then muſt hee bee removed from that office, and diſcharged of all ſtipend, that another may bee proved as long. For this alwayes is to bee avoided, that none who is judged unable to come at any time to ſome reaſonable knowledge whereby hee may edifie the Kirk, ſhall bee perpetually ſuſtained upon the charge of the Kirk. Farther it muſt bee avoided, that no child, nor perſon within age, that is, within twenty one yeares of age, bee admitted to the office of a Reader. But Readers ought to bee endued with gravity and diſcretion, leſt by their lightneſſe the prayers or Scriptures read bee of leſſe price or eſtimation. It is to bee noted that the Reader bee put in the Kirk at the admiſſion of the Super-intendent. The other ſort of Readers, who have long continued in godlines, and have ſome gift of exhortation, who are of hope to attaine to the degree of a Miniſter, and teach the Children; wee thinke an hundred merkes, or more or leſſe, at the diſcretion of the Kirk, may bee appointed; ſo that difference bee made, as is ſaid, betwixt them and the Miniſters, that openly preaches the word and miniſters the Sacraments.

Reſts yet two ſorts of people to bee provided for, upon that which is called the Patrimony of the Kirk, to wit, the poore, and teachers of the youth-head. Every ſeverall Kirk muſt provide for the poore within it ſelfe: For fearefull and horrible it is, that the poore, whom not onely God the Father in his Law, but Chriſt Jeſus in his Evangell, and the holy Spirit ſpeaking by Saint *Paul* hath ſo earneſtly commended to our care, are univerſally ſo contemned and deſpiſed. Wee are not Patrones for ſtubborne and idle beggars, who running from place to place make a craft of their begging, whom the civill Magiſtrate ought to puniſh: But

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for the Widow and Fatherleſſe, the aged, impotent or lamed, who neither can, nor may travell for their ſuſtentation; wee ſay that God commands his people to bee carefull, and therefore for ſuch, as alſo for perſons of honeſty fallen into decay and poverty, ought ſuch proviſion to bee made, that of our aboundance their indigence might bee relieved. How this moſt conveniently, and moſt eaſily may bee done in every Citie, and other parts of this Realme, God will ſhew you wiſedome, and the meanes, ſo that your mindes bee godly inclined thereto. All muſt not bee ſuffered to begge that gladly would ſo doe, neither yet muſt beggers remaine where they would; but the ſtout and ſtrong beggers muſt bee compelled to worke; and every perſon that may not worke, muſt bee compelled to repaire to the place where hee or ſhee was borne, unleſſe of long continuance they have remained in one place, and there reaſonable proviſion muſt bee made for ſuſtentation, as the Kirk ſhall appoint. The order nor ſummes in our judgements can not particularly bee appointed unto ſuch times as the poore of every City, Towne and Pariſh bee compelled to repaire to the places where they were borne, or of their reſidence, where their names and number muſt bee taken and put in roll, and then may the wiſedome of the Kirk appoint ſtipends accordingly.

The Head of the Super-intendents.

BEcauſe wee have appointed a larger ſtipend to them that ſhall bee Super-intendents then to the reſt of the Miniſters, we have thought good to ſignifie to your Honours ſuch reaſons as moved us to make difference betwixt Preachers at this time, as alſo how many Super-intendents wee thinke neceſſary, with their bounds, office, election and cauſes that may deſerve depoſition from that charge.

Wee conſider, that if the Miniſters whom God hath endowed with his ſingular graces amongſt us ſhould bee appointed to ſeverall places there to make their continuall reſidence, that then the greateſt part of the Realme ſhould bee deſtitute of all doctrine: which ſhould not onely bee the occaſion of great murmur, but alſo bee dangerous to the ſalvation of many. And therefore wee have thought it a thing moſt expedient at this time, that from the

whole number of godly and learned men, now presently in this Realme, bee selected ten or twelve (for in so many Provinces wee have divided the whole) to whom charge and commandement should bee given, to plant and erect Kirkes, to set, order, and appoint Ministers, as the former order prescribes, to the Countries that shall bee appointed to their care where none are now. And by their meanes, your love and common care over all Inhabitants of this Realme, to whom you are equally debtors, shall evidently appeare; as also the simple and ignorant, who perchance have never heard Jesus Christ truely preached, shall come to some knowledge: By the which many that are dead in superstition and ignorance, shall attaine to some feeling of godlinesse, by the which they may bee provoked to search and seeke farther knowledge of God, and his true Religion and worshipping: whereby the contrary, if they shall bee neglected, then shall they not onely grudge, but also seeke the meanes whereby they may continue in their blindnes, or returne to their accustomed Idolatry; and therefore nothing wee desire more earnestly then that Christ Jesus bee universally once preached throughout this Realme, which shall not suddenly bee, unlesse that by you men bee appointed, and compelled faithfully to travell in such Provinces as to them shall bee assigned.

The names of the places of residence and severall Dioceses of the Super-intendents.

INprimis, The Super-intendent of *Orknay*, whose Dioceese shall comprehend the *Iles*, *Orknay*, *Zetland*, and *Cathnes*, and *Stranaver*: his residence to bee in *Kirkwall*.

The Super-intendent of *Rosse*, whose Dioceese shall comprehend *Rosse*, *Sutherland*, *Murray*, with the north *Iles* of the *Skie*, and *Lewis* with the adjacents: his residence to bee in the Channonrie of *Rosse*.

The Super-intendent of *Argyle*, whose Dioceese shall comprehend *Argyle*, *Kyntire*, *Lorne*, the south *Iles*, *Arran* and *Bute* with their adjacents, with *Lochwhaber*: his residence to bee in *Argyle*.

The Super-intendent of *Aberdene*, whose Dioceese is betwixt *Dee* and *Spey* containing the Shireidom of *Aberdene* and *Bamfe*: whose residence shall bee in old *Aberdene*.

The

The Super-intendent of *Brechen*, whoſe Dioceſſe ſhall bee the whole Shirefdomes of the *Mernes*, *Angus*, and the brae of *Marre* to *Dee*: his reſidence to bee in *Brechen*.

The Super-intendent of *Fyfe* and *Fotheringhame* to *Stirling*, and the whole Shirefdome of *Perth*: his reſidence to bee in Saint *Andrewes*.

The Super-intendent of *Edinburgh*, whoſe Dioceſſe ſhall comprehend the whole Shirefdome of *Lowthian* and *Stirling*, and the South-ſide of the water of *Forth*: his reſidence to bee in *Edinburgh*.

The Super-intendent of *Iedburgh*, whoſe Dioceſſe ſhall comprehend the whole *Tivitdail*, *Tweddail*, *Liddiſdail*, and thereto is added by conſent of the whole Kirk, the *Merſe*, *Lawderdaill* and *Weddaill*, with the forreſt of *Etrick*: his reſidence to bee in *Iedburgh*.

The Super-intendent of *Glaſgow*, whoſe Dioceſſe ſhall comprehend *Clidſdaill*, *Renfrew*, *Menteth*, *Lennox*, *Kyle* and *Cuninghame*: his reſidence to bee in *Glaſgow*.

The Super-intendent of *Dumfrieſſe*, whoſe Dioceſſe ſhall comprehend *Galloway*, *Carrik*, *Nithiſdal*, *Annandaile* with the reſt of the dailes in the Weſt: his reſidence to bee in *Dumfrieſſe*.

Thoſe men muſt not bee ſuffered to live as your idle Biſhops have done heretofore: neither muſt they remaine where gladly they would, but they muſt bee Preachers themſelves, and ſuch as may not make long reſidence in any place till their Kirkes bee planted and provided of Miniſters, or at the leaſt of Readers. Charge muſt bee given to them that they remaine in no place above twenty dayes in their viſitation, till they have paſſed through their whole bounds. They muſt thrice every weeke preach at the leaſt; and when they returne to their principall Towne and Reſidence, they muſt bee likewiſe exerciſed in preaching and edification of the Kirk: and yet they muſt not bee ſuffered to continue there ſo long, that they may ſeeme to neglect their other Kirkes: But after they have remained in their chiefe Towne three or foure Moneths at moſt, they ſhall bee compelled (unleſſe by ſickneſſe they bee retained) to re-enter in viſitation. In which they ſhall not onely preach, but alſo examine the life, diligence and behaviour of the Miniſters, as alſo the order of the Kirkes, the manners of the people. They muſt further conſider how the poore

bee

bee provided, how the youth bee instructed: They must admonish where admonition needeth, and dresse such things as by good counsell they bee able to appease. And finally they must note such crimes as be haynous, that by the censure of the Kirk the same may be corrected. If the Super-intendent be found negligent in any of the chiefe points of his office, and specially if he be noted negligent in preaching of the word, and visitation of the Kirkes; or if hee be convict of such crimes, which in common Ministers are damned, hee must be deposed, without respect of his person, or office.

The Election of Super-intendents.

IN this present necessity, the nomination, examination, and admission of the Super-intendent cannot be so straight, as we require, and as afterward it must be. For this present, therefore wee thinke it expedient, that either your Honours by your selves nominate so many as may serve the fore-written Provinces: or that yee give commission to such men as ye suppose the feare of God to bein, to doe the same. And the same men being called in your presence shall bee by you, and such as your Hon. pleases call unto you for consultation in that case, appointed to their Provinces. We thinke it expedient, and necessary, that as well the Gentlemen, as Burgesse of every diocy bee made privy at the same to the election of the Super-intendent; as well to bring the Kirk in some practise of her liberty, as that the Pastor may be the better favored of the flock whom themselves have chosen. If your Honours cannot finde for this present so many able as necessity requireth, then in our judgements, more profitable it is those Provinces vaike till God provide better for them, then that men unable to edifie and governe the Kirk, so suddenly be placed in that charge; for experience hath teached us what pestilence hath beene ingendred in the Kirk by men unable to discharge their offices. When therefore after three yeares any Super-intendent shall depart, or chance to be deposed, the chiefe Towne within the Province, to wit, the Ministers, Elders and Deacons, with the Magistrate and Councell of the same Towne, shall nominate, and by publick Edicts proclaime, as well to the Super-intendent, as to two or three Provinces next adjacent, two or three of the most learned

and

and godly Miniſters within the whole Realme, that from amongſt them, one with publick conſent may be elected and appointed to the office then vacant: And this the chiefe Towne ſhall be bound to doe within the ſpace of twenty dayes; which being expired, and no man preſented, then ſhall three of the next adjacent Provinces with conſent of their Super-intendents, Miniſters and Elders, enter in the right and priviledge of the Towne, and ſhall preſent every one of them, one or twa, if they liſt, to the chiefe Towne to be examined, as the order requires. As alſo it ſhall bee lawfull for all the Kirkes of the Dioceſſe to nominate within the ſame time ſuch perſons as they thinke worthy to ſtand in Election, who all muſt bee put in an Edict.

After nomination to be made, publick Edicts muſt be ſent forth, warning all men that have any exception againſt the perſons nominate, or againſt any of them, to be preſent in the chiefe Towne at the day affixed, and place, to object what they can againſt the election of any of them. Thirty dayes we thinke ſufficient to be aſſigned thereto. Thirty dayes we meane after the nomination be made; which day of the election being come, the whole Miniſters of the Province, with three or foure Super-intendents next adjacent, or that ſhall bee thereto nominated, ſhall examine, not onely the learning, but alſo the manners, prudence and hability to governe the Kirk, of all theſe that be nominated: that he who ſhall be found moſt worthy may be burdened with the charge. If the Miniſters of the whole Provinces ſhould bring with them the votes of them that were committed to their care, the election ſhould be the more free. But alwayes the votes of them that convene, ſhould be required. The examinations muſt be publickly made. They that ſtand in election muſt publickly preach, and men muſt be charged in the name of God, to vote according to conſcience, and not after affection.

If any thing be objected againſt him that ſtandeth in election, the Super-intendents and Miniſters muſt conſider whether the objection be made of conſcience or malice, and they muſt anſwere accordingly. Other ceremonies then ſharp examination, approbation of the Miniſters, and Super-intendents, with the publicke conſent of the Elders and people, wee cannot allow.

The Super-intendent being elected, and appointed to his charge, muſt be ſubject to the cenſure and correction of Miniſters and El-

ders, not of his chiefe Towne onely, but alſo of the whole Province, over the which he is appointed Overſeer.

If his offence be knowne, and the Miniſters and Elders of the Towne and Province be negligent in correcting of him, then the next one or two Super-intendents with their Miniſters and Elders, may convene him, and the Miniſters and Elders of his chief Town (provided that it be within his owne Province or chiefe Towne) may accuſe or correct as well the Super-intendent in theſe things that are worthy of correction, as the Miniſters and Elders of their negligence and ungodly tolerance of his offence.

Whatſoever crime deſerves depoſition or correction of any other Miniſter, deſerveth the ſame in the Super-intendent, without exception of perſons.

After that the Kirk is eſtabliſhed, and three yeares be paſſed, we require that no man be called to the office of a Super-intendent, who hath not at the leaſt two years given declaration of his faithfull labours in the miniſtery of the ſame Kirk.

No Super-intendent may be transferred at the pleaſure or requeſt of any one Province, no not without the conſent of the whole councell of the Kirk, and that for grave cauſes and conſiderations.

Of one thing in the end we muſt admoniſh your Honours, to wit, that in the appointing of the Super-intendents for this preſent, ye diſ-appoint not your chief Townes, and where learning is exerciſed, of ſuch Miniſters as more may profit by reſidence in one place, then by continuall travell from place to place. For if ye ſo doe, the youth in theſe places ſhall lack the profound interpretation of Scripture: and ſo ſhall it be long before your garden ſend forth many plants; where by the contrary, if one or two Townes be continually exerciſed as they may, the Commonwealth ſhall ſhortly feaſt of their fruit, to the comfort of the godly.

For the Schooles.

SEeing that the office and dutie of the godly Magiſtrate, is not onely to purge the Church of God from all ſuperſtition, and to ſet it at liberty from tyranny and bondage, but alſo to provide at the utmoſt of his power, how it may abide in ſome purity in the poſterity following, wee can but freely communicate our judgements with your Honours in this behalfe.

The necessity of Schooles.

SEeing that God hath determined that his Kirke here in earth ſhall be taught not by Angels, but by men; and ſeeing that men are borne ignorant of God, and of all godlineſſe, and ſeeing alſo he ceaſes to illuminate men miraculouſly, ſuddenly changing them as he did the Apoſtles, and others in the primitive Kirke: Of neceſſity it is that your Honours be moſt carefull for the vertuous education, and godly up-bringing of the youth of this Realme: if either ye now thirſt unfainedly the advancement of Chriſts glory, or yet deſire the continuance of his benefits to the generation following. For as the youth muſt ſucceed to us, ſo we ought to be carefull that they have knowledge and erudition to profit and comfort that which ought to be moſt deare to us, to wit, the Kirk and ſpouſe of our Lord Jeſus. Of neceſſity therefore we judge it, that every ſeverall Kirk have one Schoolmaſter appointed, ſuch a one at leaſt as is able to teach Grammar, and the Latine tongue, if the Towne be of any reputation. If it be up-a-land, where the people convene to the doctrine but once in the weeke, then muſt either the Reader, or the Miniſter there appointed, take care over the children and youth of the pariſh, to inſtruct them in the firſt rudiments, and eſpecially in the Catechiſme as we have it now translated in the booke of the common order, called the order of *Geneva*. And furder we thinke it expedient, that in every notable Towne, and ſpecially in the Towne of the Super-intendent, there be erected a Colledge, in which the arts at leaſt Logick and Rhetorick, together with the tongues, be read by ſufficient Maſters, for whom honeſt ſtipends muſt be appointed. As alſo proviſion for thoſe that be poore, and not able by themſelves, nor by their friends to be ſuſtained at letters, and in ſpeciall theſe that come from Landward. The fruit and commodity hereof ſhall ſuddenly appeare. For firſt, the youth-head and tender children ſhall bee nouriſhed, and brought up in vertue in preſence of their friends, by whoſe good attendance many inconveniences may be avoided, in which the youth commonly fall, either by over much libertie, which they have in ſtrange and unknowne places, while they cannot rule themſelves: or elſe for lack of good attendance, and ſuch neceſſity as their tender age requires. Secondly, the exerciſe of Children in every Kirk, ſhall be great inſtruction to the aged.

Laſt, the great Schooles, called the Vniverſities, ſhall be repleniſhed with theſe that ſhall be apt to learning. For this muſt be carefully provided, that no Father of what eſtate or condition that ever he be, uſe his Children at his owne fantaſie, eſpecially in their youthhead, but all muſt be compelled to bring up their Children in learning and vertue.

The rich and potent may not be permitted to ſuffer their Children to ſpend their youth in vaine idleneſſe, as heretofore they have done: But they muſt be exhorted, and by the cenſure of the Kirk compelled to dedicate their Sonnes by good exerciſes to the profite of the Kirk, and Common-wealth; and that they muſt doe of their owne expences, becauſe they are able. The Children of the poore muſt be ſupported and ſuſtained of the charge of the Kirk, triall being taken whether the Spirit of docility be in them found, or not: If they be found apt to learning and letters, then may they not (we meane, neither the Sonnes of the rich, nor yet of the poore) be permitted to reject learning, but muſt be charged to continue their ſtudy, ſo that the Common-wealth may have ſome comfort by them. And for this purpoſe muſt diſcreet, grave, and learned men be appointed to viſit Schooles for the tryall of their exerciſe, profite and continuance: To wit, the Miniſter and Elders, and the reſt of learned men in every Towne ſhall in every quarter make examination how the youth have profited.

And certaine times muſt be appointed to reading and learning of the Catechiſme, and certaine to the Gramma and to the Latine tongues, and a certaine to the Arts of Philoſophy, and the tongues; and certaine to that ſtudy in the which they intend chiefly to travell for the profite of the Common-wealth. Which time being expired, we meane in every courſe, the Children ſhould either proceed to the farther knowledge, or elſe they muſt be ſet to ſome handy-craft, or to ſome other profitable exerciſe; providing alwayes that firſt they have further knowledge of Chriſtian Religion: To wit, the knowledge of Gods Law and Commandements, the uſe and office of the ſame: the chiefe Articles of the beleefe, the right forme to pray unto God; the number, uſe, and effect of the Sacraments: the true knowledge of Chriſt Jeſus, of his Office and Natures, and ſuch others, without the knowledge whereof neither any man deſerves to be called a Chriſtian, neither ought any to be admitted to the participation of the Lords Table: and therefore their principles ought and muſt be learned in the youth-head.

The Times appointed to every courſe.

TWo yeares we thinke more then ſufficient to learne to read perfectly, to anſwere to the Catechiſme, and to have ſome entres in the firſt Rudiments of Grammar; to the full accompliſhment whereof (we meane of the Grammar) we thinke other three yeares or foure at moſt ſufficient to the Arts, to wit, Logick and Rhetorick, and to the Greeke tongue foure yeares, and the reſt till the age of 24. yeares, to be ſpent in that ſtudy, wherein the Learner would profit the Church, or Common-wealth, be it in the Lawes, Phyſick, or Divinity; which time of 24. yeares being ſpent in the Schools, the Learner muſt be removed to ſerve the Church or Common-wealth, unleſſe he be found a neceſſary Reader in this ſame Colledge or Vniverſity. If God ſhall move your hearts to eſtabliſh and execute this order, and put theſe things in practiſe, your whole Realme, we doubt not, within few yeares will ſerve it ſelfe of true Preachers, and of other Officers neceſſary for the Common-wealth.

Of the Erection of Univerſities.

THe Grammar Schoole being erected, and of the tongues (as we have ſaid) next we thinke it neceſſary there be 3. Vniverſities in this whole Realme, eſtabliſhed in 3. Townes accuſtomed. The firſt in S. *Andrewes*, the ſecond in *Glaſgow*, and the third in *Aberdein*. And in the firſt Vniverſity and principall, *viz.* S. *Andrewes*, that there be 3. Colledges, and in the firſt Colledge, which is the entry of the Vniverſity, there be foure claſſes or ſeages, the firſt to the new Suppoſts ſhall be onely *Dialectica*, next onely *Mathematica*, the third of *Phyſick* onely, the fourth of *Medicine*. And in the ſecond Colledge, two claſſes or ſeages, the firſt of *Morall Philoſophy*, the ſecond of the *Lawes*. And in the third Colledge two claſſes or ſeages, the firſt of the tongues, to wit, *Greeke* and *Hebrew*, the ſecond of *Divinity*.

Of Readers, and of the degrees and time of ſtudy.

ITem, in the firſt Colledge and firſt Claſſe, ſhall be a Reader of *Dialectica*, who ſhall accompliſh his courſe thereof in a year. In *Mathematica*, which is the ſecond Claſſe, ſhall be a Reader which ſhall

compleat his courſe of *Arithmetica*, *Geometry*, *Coſmography*, and *Aſtrology* in one yeere. In the third claſſe ſhall bee a Reader of naturall *Philoſophy*, who ſhall compleat his courſe in one yeere. And who after thir three yeares by triall and examination, ſhall be found ſufficiently inſtructed in the foreſaid ſciences, ſhall be *Laureat*, and *Graduat* in Philoſophy. In the fourth claſſe, ſhall be a Reader of Medicine, who ſhall compleat his courſe in 5. yeares, after the ſtudy of the which time, being by examination found ſufficient, they ſhall be graduat in Medicine.

Item, in the ſecond Colledge, in the firſt claſſe, one Reader onely in the Ethicks, Oeconomicks, and Politicks, who ſhall compleat his courſe in the ſpace of one yeare. In the ſecond claſſe ſhall be two Readers in the Muncipall and Roman Lawes, who ſhall compleat his courſe in 4. yeares, after which time being by examination found ſufficient, they ſhall bee graduate in the Lawes.

Item, in the third colledge, in the firſt claſſe, one reader of the Hebrew, and another of the Greeke tongue, who ſhall compleat the Grammar thereof in 3. moneths, and the remanent of the yeare, the Reader of the Hebrew ſhall interpret one booke of *Moſes*, the *Prophets*, or the *Pſalmes*, ſo that this courſe and claſſe ſhall continue one yeare. The Reader of the Greek ſhall interpret ſome book of *Plato*, together with ſome place of the new Teſtament. In the ſecond claſſe ſhall be two Readers in Diuinity, the one in the new Teſtament, the other in the old, who ſhall compleat their courſe in five yeares: after which time, who ſhall be found by examination ſufficient, they ſhall be graduate Din ivinity.

Item, wee thinke expedient that none be admitted to the firſt Colledge, and to be Suppoſts of the Vniverſity, unleſſe he have from the Maſter of the Schoole, and Miniſter of the Town where he was inſtructed in the tongues, and teſtimony of his learning, docility, age and parentage: and likewiſe triall be taken by certaine Examinators, depute by the Rector and Principals of the ſame. And if he be found ſufficiently inſtructed in the *Dialectica*, he ſhall incontinent the ſame year be promoted to the claſſe of *Mathematica*.

Item, that none be admitted to the claſſe of Medicine, but he that ſhall have his teſtimoniall of his time well ſpent in *Dialectica*, *Mathematica*, and *Phyſick*, and of his docility in the laſt.

Item, that none be admitted unto the claſſe of the Lawes, but he that ſhall have ſufficient teſtimonials of his time well ſpent in *Dialectica*, *Mathematica*, *Phyſica*, Ethicks, Oeconomicks, and Politicks, and of his docility in the laſt.

Item,

Item, that none be admitted unto the clasic & seage of Divinity, but he that shall have sufficient testimonials of his time well spent in *Dialectica*, *Mathematica*, *Physica*, *Ethica*, *Oeconomica*, and *Politica*, and the Hebrew tongue, and of his docility in the morall Philosophy, and the Hebrew tongue. But neither shall such as apply them to heare the Lawes, be compelled to heare Medicine; neither such as apply them to heare Divinity, be compelled to heare either Medicine, or yet the Lawes.

Item, in the 2. Vniversity, which is *Glasgow*, shall be two Colledges only: in the first shall be a classe of *Dialectica*, another of *Mathematica*, the third of *Physica*, ordered in all sorts as S. *Andrewes*.

Item, in the second, foure classes, the first of Morall philosophy, Ethicks, Oeconomicks, and Physick. The second of the Muncipall and Roman Lawes. The third, of the Hebrew tongue. The fourth of Divinity, which shal be ordered in all sorts to that we have written in the order of the Vniversity of S. *Andrewes*.

The third Vniversity of *Aberdein* shall be conforme to this Vniversity of *Glasgow* in all sorts.

Item, we thinke needfull that there be chosen of the body of the Vniversity to every Colledge, a principall man of learning, discretion and diligence, who shall receive the whole rents of the Colledge; and distribute the same according to the erection of the Colledge, and shall dayly hearken the dyet counts, adjoyning to him weekely one of the Readers or Regents, above whom he shall take attendance upon their diligence, as well in their reading as exercising of the youth in the matter taught upon the policy and uphold of the place, and for punishment of crimes shall hold a weekely convention with the whole members of the Colledge. He shall be countable yearely to the Super-intendent, Rector, and the Principals convened, about the first of *November*. His election shall be in this sort: There shall be three of the most sufficient men of the Vniversity (not Principals already nominate by the members of the Colledge) sworn to follow their consciences whose Principall is departed, and publickly proponed through the whole Vniversity; after the which time 8. dayes, by the Super-intendent himselfe, or his speciall Procurator, with the Rector, and the rest of the Principals, as a Chapter, convenit, shall confirme one of the three they thinke most sufficient, being before sworne to doe the same with a single eye without respect to feed or favour.

Item, in every Colledge we thinke needfull at least, a Steward, a

Cooke,

Cooke, a Gardiner, and Porter, who shall be subject to Discipline of the Principall, as the rest.

Item, That every Vniversity have a beddall subject to serve at all times throughout the whole Vniversity, as the Rector and Principall shall command.

Item, that every Vniversity have a Rector chosen from yeare to yeare as shall follow. The Principals, being convened with the whole Regents chapterly shall be sworne, that every man in his roome shall nominate such a one as his conscience shall testifie to be most sufficient, to beare such charge and dignity: and three of them that shall be ofteſt nominated shall be put in edict publickly 15. dayes before *Michaelmas*; and then shall on *Michaelmas* even convene the whole Principals, Regents, and Supposts, that are graduat, or at the least studied their time in Ethicks, Oeconomicks, and Politicks, and na others yonger, and every one first protest in Gods presence to follow the sincere ditment of their conscience shall nominate of the three, and he that hath most votes shall be confirmed by the Super-intendent and Principals, and his duety with an exhortation proponed unto him, and this to be the 28. day of *September*, and thereafter triall to be taken *hinc inde* of his just and godly government, and of the rests lawfull submission and obedience: he shall be propined by the Vniversity at his entry with a new garment, bearing *insignia Magistratus*, and he holden monethly to visite every Colledge, and with his presence decore and examine the lections and exercise thereof. His Assessors shall be a Lawyer and a Theologe, with whose advice he shall decide all questions civill betwixt the members of the Vniversity. If any without the Vniversity persue a member thereof, or he be persued by a member of the same, he shall assist the Provost and Baillies in these cases, or other Iudges competent, to see justice be ministred: In like wise if any of the Vniversity be criminally persued, he shall assist the Judges competent, and see that justice be ministred.

Item, We thinke expedient that in every Colledge in every Vniversity, there be 24. bursars, divided equally in all the Classes and leages as is above expremit, that is, in S. *Andrewes* 72. bursars, in *Glasgow* 48. bursars, in *Aberdeine* 48. to be sustained onely in meat upon the charges of Colledge, and to be admitted at the examination of the ministery and chaptour of the Principals in the Vniversity, as well in the docility of the Persons offered, as of the ability of their Parents to sustaine them themselves, and not to burden the Common-wealth with them.

Of

Of the Stipends and Expenses necessary.

Item, we thinke expedient, that the Universities be doted with temporall lands, with rents & revennues of the Bishoprieks temporalitie, and of the Kirkes collegiate so farre as their ordinary charges shall require; and therefore that it would please your Hon: by advice of your Hon. Coun. and vote of Parliam. to do the same. And to the effect the same may be shortly exped. we have recolled the summes we thinke necessary for the same.

Imprimis, for the ordinary stipend of the Dialectician Reader, the Mathematician, Physician and morall Philosopher, we thinke sufficient an hundred pounds for every one of them.

Item, for the stipend of every Reader in Medicine, and Lawes, a hundreth thirty three pounds 6.s. 8.d.

Item, to every Reader in Hebrew, Greek, and Divinitie, 200.p.

Item, to every Principall of a Colledge 200. pounds.

Item, to every Steward 16. pounds.

Item, to every Gardiner, to every Cooke and Porter, to ilk one of them ten merkes.

Item, to the buird of every bursar without the classe of Theol. 20. pounds.

Item, in the classe of Theologie, which will be only twelve persons in S. Androes, 24.p.

Summe of yearly and ordinary expenecs in the Universitie of S. Androes, 3979.p.

Summe of yearly and ordinary expenses of Glasgow, 2922.p.

Abberdine as much.

Summe of the ordinary charges of the whole.

Item, the Beddalls stipend shall be of every intrant and suppost of the Universty 2. shillings: of every one Graduate in Philosophie 3. shillings: of every one Graduate in Medicine or laws, 4. shillings, in Theologie 5. shillings: all Bursars being excepted.

Item, we have thought good for building and upholding of the places, a generall collect be made, and that every Earles son, at his entry to the Universty, shall give 40.s. and likewise at every Graduation 40. shil. *Item*, each Lords sonne likewise at such time, 30. shil. each freeholding Barons sonne 20. shil. every fewar and substantious Gentlemans sonne, 1. mark. *Item*, every substantious husband and Burges son, at each time 10. shil. *Item*, every one of the rest, not excepting the bursars, 5. shil. at each time. And that this be gathered in a common box, put in keeping to the principall of the

Theologians, every principall having a key thereof, to be counted each year once with the rest of principalls to be laid in the same, about the 15. day of *Nov.* in presence of the Superintendent, Rector and whole Principals, and with their whole consent, or at least the most part of them, referred, & imploied only upon the building and upholding of the places & repairing of the same, ever as necessitie shall require. And therefore the Rector with his assistants, shall be holden to visit the places each year once, incontinent after he be promoted upon the last of October or thereby.

Of the priviledges of the Universitie.

SEeing wee desire that Innocencie should defend us rather then priviledge, we think that each person of the Universitie should answer before the Provost and Bailiffes of each Town, where the Universities are, of all crimes whereof they are accused, only that the Rector be assessor to them in the said actions. In civill matters, if the question be betwixt members of the Universitie, on each side making their residence and exercise therein, for the time in that case the partie called shall not be holden to answer, but onely before the Rector and his assessors heretofore exprimed. In all other cases of civill pursuit, the generall rule of the law to be observed, *actor sequatur forum rei, &c.*

Item, that the Rector and all inferiour members of the Universitie be exempted from all taxations, imposts, charges of warre, or any other charge that may onerate, or abstract him or them, from the care of his office, such as Tutorie, Curatorie, or any such like that are established, or hereafter shall be established in our Commonweal; to the effect that (without trouble) they may wait on the upbringing of the youth in learning, and bestow their time onely in that most necessarie exercise.

All other things touching the bookes to be read in ilk classe, and all such like particular affaires we referre to the discretion of the Masters, Principals and Regents, with their well advised counsell; not doubting but if God shall grant quietnesse, and give your Wisedomes grace to set forward letters in the sort prescribed, ye shall leave wisedome and learning to your posteritie, a treasure more to be esteemed then any earthly treasure; ye are able to amasse for them, which without wisedome are more able to be their ruin and confusion, then help and comfort. And as this is most true, so we leave it with the rest of the commodities to be weighed by your honours wisedome, and set forwards by your authoritie

authoritie to the most high advancement of this Common-wealth committed to your charge.

The sixth head of the Rents and Patrimonie of the Church.

THir two sorts of men, that is to say, Ministers and the poore, together with the Schooles, when order shall be taken thereanent, must bee susteined upon the charges of the Kirk; and therefore provision must bee made how, and by whom such summes must be lifted. But before we enter in this head, we must crave of your Honours, in the name of the eternall God, and of his Son Christ Jesus, that ye have respect to your poore brethren, the Labourers and Manurers of the ground; who by their cruell beasts the Papists have before been oppreſt, that their life to them hath been dolorous and bitter. If yee will have God authour and approver of this reformation, ye must not follow their foot-steps, but yee must have compassion of your brethren, appointing them to pay reasonable teinds, that they may finde some benefit of Christ Jesus now preached unto them.

With the griefe of our hearts we heare, that some Gentlemen are now as cruell over their Tenants, as ever were the Papists, requiring of them whatsoever they afore payed to the Kirk; so that the Papisticall tyrannie shall only be changed into the tyrannie of the Lord & Laird. We dare not flatter your Honours, neither yet is it profitable for you that we so doe. If we permit crueltie to be used, neither shall ye, who by your authoritie ought to gainstand such oppression, nor yet they that use the same escape Gods heavie and fearefull judgements. The Gentlemen, Barons, Earles, Lords and others, must be content to live upon their just rents, and suffer the Kirk to be restored to her libertie; that in her restitution, the poore, who heretofore by the cruell Papists have been spoiled and oppressed, may now receive some comfort and relaxation, that their teinds and other exactions be cleane discharged, and no more taken in times comming. The uppermost claith, corps-present; clerk-maile, the Pasche offering, teind-aile and all handlings upaland, can neither bee required, nor received of good conscience: Neither do we judge it to proceed of justice, that any man should possesse the teinds of another, but we think it a most reasonable thing that every man have the use of his owne teinds, provided that he answer to the Deacons and Treasurers of the Kirk, of that which justice shall be appointed to him. We require the Deacons

and Treasures, rather to receive the rents, then the Ministers themselves; because that of the tiends must not onely the Minister be susteined, but also the poore and schooles. And therefore we think it expedient that common Treasurers; to wit, the Deacons be appointed from yeare to yeare, to receive the whole rents appertaining to the Kirk, and that commandement be given that none be permitted either to receive, or yet to intromet with any thing apperteining to the sustination of the persons foresaid, but such as by common consent of the Kirk are thereto appointed.

If any think this prejudiciall to the tackes and assedations of them that now possesse the tiends. Let them understand, that their unjust possession is no possession before God; for they of whom they received their title, and presupposed right or warrant, were theeves and murtherers, and had no power so to alienate the patrimonie, and common good of the Kirk. And yet we are not so extreme, but that we wish just recompence to be made to such as have debursed summes of money to the unjust professors, so that it hath not been done of late dayes in prejudice of the Kirk. But such as are found and known to be done of plaine colluſion, in no wayes ought to be maintained by you. And for that purpose we thinke it most expedient that whosoever have assedation of tiends and Kirks, be openly warned to produce their assedation and assurance, that cognition being taken, the just takesmen may have the just and reasonable recompence for the yeares that are to runne, the profit of the yeares past being considered and deduced, and the unjust and surmised may be served accordingly; so that the Kirk in the end may receive her libertie and freedom, and that onely for the reliefe of the poore. Your Honours may easilie understand that we speake not now for our selves, but in favour of the Labourers defrauded and oppreſt by the Priests, and by their confederate pensioners; for while that the Priests Pensioner his idle belly is delicately fed, the poore, to whom the portion of that appertaines, was pined with hunger; and moreover the true labourer was compelled to pay that which he ought not. For the labourer is neither debtor to the dumb dog, called the Bishop, neither yet to his hired pensioner; but is debter onely to the Kirk. And the Kirk is bound to sustaine and nourish of her charges, the persons before mentioned, to wit, the Ministers of the word, the poore, and the teachers of the youth. But now to returne to the former head. The summes able to sustaine the forenamed persons,

and

and to furnish all things appertaing to the preservation of good order and policie within the Kirk, must bee lifted off the tenths, to wit, the tenth sheafe, hay, hemp, lint, fishes, tenth calfe, tenth lamb, tenth wool, tenth folle, tenth cheese. And because that we know that the tenth reasonably taken, as is before expressed, will not suffice to discharge the former necessitie, we think that all things doted in hospitalitie, and annuall rents both in burgh and land, pertaining to the Priests, Chantorie Colledges, Chappellanries, & the Freeries of all orders, to the sisters of the Seenes, and such others, be reteined still in the use of the Kirk or Kirks within the Townes and parishes where they were doted. Furthermore, to the upholding of the Universities, and sustentaaion of the Superintendents, the whole revennue of the temporalitie of the Bishops, Deanes, and Archdeanes lands, and of all rents of lands pertaining to the Cathedrall Kirks whatsoever. And further Merchants and rich craftsmen in free Burghs, having nothing to doe with the manuring of the ground, must take some provision of their Cities, Townes, and dwelling places for to support the need of the Kirk.

To the Ministers, and failing thereof, the Readers, must be restored their Manses and Gleibs; for else they cannot serve the flock at all times, as their dutie is; If any Gleib exceed six Acres of ground, the rest to remain in the hands of the possessours, till order be taken therein.

The receivers and collectors of these rents and duties, must be Deacons or Treasurers appointed from yeare to yeare in every Kirk, and by the common consent, and free election of the Kirk. The Deacons must distribute no part of that which is collected, but by command of the Ministers and Elders. And that they may command nothing to be delivered, but as the Kirk hath before determined; to wit, the Deacons shall of the first part pay the sums, either quarterly, or from halfe yeare to halfe yeare, to the Ministers, which the Kirk hath appointed. The same they shall doe to the Schoolemasters, Readers, and Hospitall, if any bee, receiving alwayes an acquittance for their discharge. If any extraordinarie summes be to be delivered, then must the Ministers, Elders, and Deacons, consult whether the deliverance of such summes, doth stand with the common utilitie of the Kirk, or not. And if they do universally condiscend and agree upon the affirmative or negative, then because they are in credit and office for the yeare, they may doe as best seemes; but if there be any controversie amongst themselves,

selves, the whole Kirk must be made privie, and after that the matter be proponed, and the reasons; the judgement of the Kirk with the Ministers consent shall prevaile. The Deacons shall be compelled and bound to make accounts to the Minister and Elders of that which they received, as oft as the policie shall appoint: and the Elders when they are changed (which must be every yeare) must cleare their counts before such Auditers as the Kirk shall appoint: and both the Deacons and Elders being changed shall deliver to them that shall be new elected, all summes of monie corns and other profits resting in their hands: The tickets whereof must be delivered to the Super-intendants in their visitation, & by them to the great councell of the Kirk; that as well the abundance as the indigence, of every Kirk may be evidently known, that a reasonable equalitie may be had throughout this whole Realme. If this order be perfectly kept, corruption cannot suddenly enter. For the free and yearly election of Deacons and Elders shall suffer none to usurpe a perpetuall domination over the Kirk: the knowledge of the rentall shall suffer them to receive no more, then whereof they shall be bound to make accounts: the deliverance of monie to the new officers shall not suffer private men use in their private businesse, that which appertaines to the publick affaires of the Kirk.

The seventh head of Ecclesiasticall Discipline.

AS that no Common-wealth can flourish, or long endure, without good Lawes and sharpe execution of the same; so neither can the Kirk of God be brought to puritie, neither yet be retained in the same without the order of Ecclesiasticall Discipline, which stands in reproving and correcting of the faults, which the civill sword either doth neglect, or not punish: blasphemie, adulterie, murder, perjurie, and other crimes capitall, worthy of death, ought not properly to fall under censure of the Kirk; becausse all such open transgressors of Gods lawes, ought to be taken away by the civill sword. But drunkennesse, excesse, be it in apparell, or be it in eating and drinking, fornication, oppressing of the poore by exactions, deceiving of them in buying and selling by wrang met and measure, wanton words and licentious living tending to slander, doe openly appertaine to the Kirk of God to punish them, as Gods word commands. But becausse this accursed Papistrie hath brought in such confusion into the world, that neither was vertue rightly praised, neither yet vice severely

verely punished, the Kirk of God is compelled to draw the sword, which of God she hath received, against such open and manifest contemners, cursing and excommunicating all such, as well those whom the civill sword ought to punish, as the other, from all participation with her in prayers and Sacraments, till open repentance appeare manifestly in them. As the order and proceeding to excommunication ought to be slow and grave, so being once pronounced against any person of what estate or condition that ever they be, it must be kept with all severitie. For lawes made and not kept, engender contempt of vertue; and brings in confusion and libertie to sinne. And therefore this order we think expedient to be observed afore, and after excommunication. First, if the offence be secret or known to few men, & rather stands in suspition then in manifest probation, the offender ought to be privately admonished, to abstaine from all appearance of evill, which if hee promise to doe, and declare himselfe sober, honest, and one that feares God, and feares to offend his brethren, then may the secret admonition suffice for his correction. But if he either contemne the admonition, or after promise made do shew himselfe no more circumspect then he was before, then must the Minister admonish him, to whom if he be found inobedient they must proceed according to the rule of Christ, as after shall be declared. If the crime be publick, and such as is hainous, as fornication, drunkennesse, fighting, common swearing, or execration, then ought the offender to be called in presence of the Minister, Elders and Deacons, where his sinne and trespasse ought to be declared and aggreged; so that his conscience may feele how farre he hath offended God, and what slander he hath raised in the Kirk. If signes of unfained repentance appeare in him, and if he require to be admitted to publick repentance, the Minister may appoint unto him a day, when the whole Kirk convenes together, that in presence of all he may testifie his repentance, which before hee professed. Which if he accept, and with reverence confesse his sinne, doing the same, and earnestly desiring the Congregation to pray to God with him for mercy, and to accept him in their societie notwithstanding the former offence; Then the Kirk may and ought to receive him as a penitent. For the Kirk ought to be no more severe, then God declares himselfe to be, who witnesses that in whatsoever houre a sinner unfainedly repents, and turnes from his wicked way, that he will not remember one of his iniquities.

And

And therefore ought the Kirk diligently to advert, that it excommunicate not thoſe whom God abſolves. If the offender called before the Miniſterie be found ſtubborn, hard-hearted, or in whom no ſigne of repentance appeares, then muſt he be dimitted with an exhortation to conſider the dangerous eſtate in which hee ſtands, aſſuring him, that if they finde in him no other tokens of amendment of life, that they will be compelled to ſeek a further remedie. If he within a certaine ſpace ſhew his repentance to the Miniſterie, they may preſent him to the Kirk, as before is ſaid: If he continue not in his repentance, then muſt the Kirk be advertiſed, that ſuch crimes are commited amongſt them, which by the Miniſterie have been reprehended, and the perſons provoked to repent; whereof becauſe no ſignes appeare unto them, they could not but ſignifie unto the Kirk the crimes, but not the perſon; requiring them earneſtly to call to God to move and touch the heart of the offender, ſo that ſuddenly and earneſtly hee may repent. If the perſon maligne, the next day of publick Aſſemblie, the crime and the perſon muſt be both notified unto the Kirk, and their judgements muſt be required, if that ſuch crimes ought to be ſuffred unpuniſhed amongſt them; requeſt alſo ſhould be made to the moſt diſcreet and neareſt friend of the offender to travell with him to bring him to knowledge of himſelf, and of his dangerous eſtate, with a commandement given to all men to call to God for the converſion of the unpenitent. If a ſolemne and ſpeciall prayer were drawne for that purpoſe, the thing ſhould be more gravely done. The third Sunday the Miniſter ought to require, if the unpenitent have declared any ſignes of repentance to one of the Miniſterie; and if he have, then may the Miniſter appoint him to be examined by the whole Miniſterie, either then inſtantly, or another day affixed to the Conſiſtorie: and if repentance appeare, as well for his crime, as for his long contempt, then he may be preſented to the Kirk; and make his confeſsion to be accepted as before is ſaid: But if no man ſignifie his repentance, then ought he to be excommunicated, and by the mouth of the Miniſter, and conſent of the Miniſterie, and commandement of the Kirk muſt ſuch a contemner be pronounced excommunicate from God, and from all ſocietie of the Kirk. After which ſentence may no perſon (his wife and familie onely excepted) have any kind of converſation with him, be it in eating and drinking, buying and ſelling; yea, in ſaluting or talking with him,

him, except that it be at commandement or licence of the Miniſterie for his converſion, that hee, by ſuch meanes confounded, ſeeing himſelfe abhorred of the godly and faithfull, may have occaſion to repent and ſo be ſaved. The ſentence of excommunication muſt bee publiſhed univerſally throughout the Realme, leſt that any man ſhould pretend ignorance. His children begotten and borne after that ſentence, and before his repentance may not be admitted to Baptiſme, till either they be of age to require the ſame, or elſe that the mother, or ſome of his ſpeciall friends, members of the Kirk, offer and preſent the childe, abhorring and damning the iniquity, and obſtinate contempt of the impenitent.

If any man ſhould thinke it ſevere that the child ſhould be puniſhed for the iniquitie of the father: let him underſtand that the Sacraments appertaine to the faithfull and their ſeed; but ſuch as ſtubbornly contemne all godly admonition, and obſtinately remaine in their iniquitie, cannot bee accounted amongſt the faithfull.

The order for publick Offenders.

WEe have ſpoken nothing of them that commit horrible crimes, as murtherers, manſlayers, adulterers; for ſuch, as we have ſaid, the civill ſword ought to puniſh to dead: But in caſe they be permitted to live, then muſt the Kirk, as is before ſaid, draw the ſword which of God ſhee hath received, holding them as accurſed even in their very fact. The offender being firſt called, and order of the Kirk uſed againſt him in the ſame manner, as the perſons for their obſtinate impenitency are publickly excommunicate. So that the obſtinate impenitent after the ſentence of excommunication, and the murtherer or adulterer ſtand in one caſe, as concerning the judgement of the Kirk. That is, neither of both may be received in the fellowſhip of the Kirk to prayers or Sacraments (but to hearing the word they may) til firſt they offer themſelves to the Miniſterie, humbly requiring the Miniſters and Elders to pray to God for them, and alſo to be interceſſors to the Kirk that they may be admitted to publick repentance, & to the fruition of the benefits of Chriſt Jeſus, diſtributed to the members of his body. If this requeſt be humbly made, then may not the Miniſters refuſe to ſignifie the ſame unto the Kirk, the next day of publick preaching, the Miniſter giving exhortation to the Kirk, to pray to God to performe the worke which he appeares to

have begun, working in the heart of the offender, unfained repentance of his grievous crime & offence, and feeling of his great mercy by the operation of the holy Spirit. Therafter one day ought publickly to be assigned unto him to give open profession of his offence & contẽpt, & so to make publick satisfaction to the Kirk of God: which day the offender must appear in presence of the whole Kirk, with his owne mouth damning his owne impiety, publickly confessing the same: desiring God of his mercy & grace, & his Congregation, that it would please them to receive him in their society, as before is said. The Minist. must examin him diligently whether he findes a hatred or displeasure of his sinne, as well of his contempt, as of his crime: which if he confesse, he must travell with him, to see what hope he hath of Gods mercies; and if he find him reasonably instructed in the knowledge of Christ Jesus, in the vertue of his death, then may the Minister comfort him with Gods infallible promises, and demand of the Kirk if they be content to receive that creature of God whom Satan before had drawne in his nets, in the societie of their body, seeing that hee declared himselfe penitent. Which if the Kirk grant, as they cannot justly deny the same, then ought the Minister in publick prayer commend him to God, confesse the sinne of that offender before the whole Kirk, desiring mercy and grace for Christ Jesus sake. Which prayer being ended, the Minister ought to exhort the Kirk to receive that penitent brother in their favours, as they require God to receive themselves when they offend. And in signe of their consent, the Elders, and chiefe men of the Kirk, shall take the penitent by the hand, and one or two in the name of the rest shall kisse and imbrace him with reverence and gravity, as a member of Christ Jesus. Which being done, the Minister shall exhort the received that he take diligent heed in times comming that Sathan trap him not in such crimes, admonishing him that he will not cease to tempt and try by all meanes possible to bring him from that obedience which he hath given to God, and to the ordinance of Jesus Christ. The exhortation being ended, the Minister ought to give publik thankes unto God for the conversion of their brother, and for all benefits which we receive of Christ Jesus, praying for the increase and continuance of the same. If the penitent after he hath offered himselfe unto the Ministrie, or to the Kirk, be found ignorant of the principall points of our Religion, and chiefly in the Articles of Justification, and of the office of Christ

Jesus,

Jesus, then ought he to be exactly instructed before he be received: For a mocking of God it is to receive them to repentance, who know not wherein standeth their remedy, when they repent their sinne.

Persons subject to Discipline.

TO Discipline must all the estates within this Realme be subject, as well the Rulers, as they that are ruled: yea the Preachers themselves, as well as the poore within the Kirk: And because the eye and mouth of the Kirk ought to be most single, and irreprehensible, the life and conversation of the Minister ought to be diligently tryed, whereof we shall speake after that we have spoken of the Election of Elders and Deacons, who must assist the Minister in all publick affaires of the Kirk.

The eight head touching the election of Elders and Deacons.

MEN of best knowledge in Gods word, and cleanest life, men faithfull and of most honest conversation that can be found in the Kirk, must bee nominate to be in election, and their names must be publickly read to the whole Kirk by the Minister, giving them advertisement, that from amongst them must be chosen Elders and Deacons. If any of these nominate be noted with publicke infamy, he ought to be repelled. For it is not seemly that the servant of corruption shall have authoritie to judge in the Kirk of God.

If any man know other of better qualities within the Kirk, then these that be nominate, let them be put in election, that the Kirk may have the choyce.

If the Kirk be of smaller number then that Seniors and Deacons can be chosen from amongst them, then may they well be joyned to the next adjacent Kirks. For the plurality of Kirks without Ministers and order, shall rather hurt then edifie.

The election of Elders and Deacons ought to be used every year once, which wee judge to be most convenient at the first day of August, lest of long continuance of such officers, men presume upon the liberty of the Kirk. It hurteth not that one be received in office moe years then one, so that he be appointed yearly by common and free election; provided alwayes that the Deacons and Thesaurers be not compelled to receive the office againe for the space of three yeares.

How the votes and suffrages may be best received, so that every

man may give his vote freely, every severall Kirk may take such order as best seemes them.

The Elders being elected, must be admonished of their office, which is to assist the Ministers in all publike affaires of the Kirk, to wit, in determining and judging causes, in giving admonition to the licentious liver, in having respect to the manners and conversation of all men within their charge. For by the gravity of the Seniors, the light & unbridled life of the licentious, must be corrected, & bridled. Yea the Seniors ought to take heed to the like manners, diligence and study of their Ministers. If he be worthy of admonition, they must admonish him; of correction, they must correct him: and if he be worthy of deposition, they, with consent of the Kirk, and Super-intendent, may depose him, so that his crime deserve so. If a Minister be light of conversation, by his Elders and Deacons he ought to be admonished. If he be negligent in study, or one that vaikes not upon his charge, or flock, or one that propones not faithfull doctrine, he deserves sharper admonition & correction. To the which if hee be found stubborn and inobedient, then may the Seniors of the Kirk complaine to the Ministry of the two next adjacent Kirks, where men of greater gravitie are. To whose admonition if he be found inobedient, he ought to be discharged of his Ministrie, till his repentance appeare, and a place be vakand for him. If any Minister be deprehended in any notable crime, as whordom, adultery, manslaughter, perjury, teaching of heresie, or any other deserving death, or that may be a note of perpetuall infamie, he ought to be deposed for ever. By heresie we mean pernicious doctrine plainly taught, and openly defended, against the foundations and principles of our faith: and such a crime we judge to deserve perpetuall deposition from the Ministry. For most dangerous we know it to be to commit the flocke to a man infected with the pestilence of heresie. Some crimes deserve deposition for a time, & while the person give declaration of greater gravitie and honestie. And if a Minister be deprehended drinking, brawling, or fighting, an open slanderer, or infamer of his neighbours, factious, and a sower of discord, he must be commanded to cease from his Ministrie, till he declare some sign of repentance, upon the which the Kirk shall abide him the space of 20. dayes, or further, as the Kirk shal think expedient, before they proceed to a new election. Every inferiour Kirk shall by one of their Seniors, and one of their Deacons, once in the yeare, notifie unto the

the Miniſters of the Super-intendents Kirk, the life, manners, ſtudy & diligence of their Miniſters, to the end the diſcretion of ſome may correct the levity of others. Not only muſt the life & maners of Miniſters come under cenſure & judgement of the Kirk, but alſo of their wives, children and familie, judgement muſt be taken, that he neither live riotouſly, neither yet avaritiouſly; yea reſpect muſt be had how they ſpend the ſtipend appointed to their living. If a reaſonable ſtipend be appointed, and they live avaritiouſly, they muſt be admoniſhed to live as they receive: for as exceſſe & ſuperfluitie is not tolerable in a Miniſter, ſo is avarice, & the carefull ſollicitude of money, utterly to be damned in Chriſts ſervants, & eſpecially in them that are fed upon the charge of the Kirk. We judge it unſeemly and untolerable, that Miniſters ſhall be buirded in common Ale-houſes, or in Tavernes, neither yet muſt a Miniſter be permitted to frequent & commonly haunt the Court, unleſſe it be for a time when he is either ſent by the Kirk, either yet called for by the authoritie, for his counſell & judgement in civill affaires, neither yet muſt he be one of the Councell, be he judged never ſo apt for the purpoſe. But either muſt he ceaſe from the miniſtery (which at his own pleaſure he may not doe) or elſe from bearing charge in civill affaires, unleſſe it be to aſſiſt the Parliament, if they be called.

The office of Deacons, as before is ſaid, is to receive the rents, & gather the almes of the Kirk, to keep and diſtribute the ſame as by the Minſters and Kirk ſhall be appointed; they may alſo aſſiſt in judgement with the Miniſter and Elders, and may be admitted to read in aſſembly, if they be required, and be able thereto.

The Elders and Deacons with their wives and houſhold, ſhould be under the ſame cenſure that is preſcribed for the Miniſters. For they muſt be carefull over their office, and ſeeing they are judges over others manners, their own converſation ought to be irreprehenſible. They muſt be ſober, lovers and maintainers of concord and peace: and finally, they ought to be examples of godlines to others. And if the contrary thereof appeare, they muſt be admoniſhed thereof by the Miniſters, or ſome of their brethren of the Miniſterie, if the fault be ſecret: and if the fault be open and known, they muſt be rebuked before the Miniſterie, and the ſame order kept againſt the Senior and Deacon, that before is deſcribed againſt the Miniſter. We think it not neceſſary, that any publick ſtipend ſhall be appointed, either to the Elders, or yet to the

Deacons, becauſe their travell continues but for a yeare, and alſo becauſe that they are not ſo occupied with the affaires of the Kirk, but that reaſonably they may attend upon their domeſticall buſineſſe.

The ninth head concerning the policie of the Kirk.

POlicie wee call an exerciſe of the Kirk in ſuch things as may bring the rude and ignorant to knowledge, or elſe inflame the learned to greater fervencie, or to reteine the Kirk in good order: And thereof there bee two ſorts, the one utterly neceſſary, as that the word be truly preached, the ſacraments rightly miniſtred, common prayers publickly made, that the children & rude perſõs be inſtructed in the chief points of religion, & that offences be corrected & puniſhed: Theſe things be ſo neceſſary, that without the ſame there is no face of a viſible Kirk. The other is profitable, but not meerly neceſſary. That Pſalms ſhould be ſung, that certain places of the Scripture be read when there is no ſermon, that this day or that, few or many in the week, the Kirk ſhould aſſemble: Of theſe and ſuch others, we cannot ſee how a certaine order can be eſtabliſhed; For in ſome kirkes the Pſalms may conveniently be ſung, in others perchance they cannot. Some kirkes convene every day, ſome twice, ſome thrice in the week, ſome perchance but once. In this and ſuch like muſt every particular kirk by their conſent appoint their owne policie. In great Townes we thinke expedient that every day there be either Sermon, or common prayers, with ſome exerciſe of reading of Scriptures. What day the publick Sermon is, we can neither require nor greatly approve that the common prayers be publickly uſed, leſt that wee ſhall either foſter the people in ſuperſtition, who come to the prayers, as they come to the Maſſe; or elſe give them occaſion, that they think them no prayers, but which be made before and after Sermons.

In every notable town, we require that one day beſide the Sunday be appointed to the Sermon and prayers, which, during the time of Sermon, muſt be kept free from all exerciſe of labour, as well of the Maſter as of the Servant. In ſmaller townes, as wee have ſaid, the common conſent of the kirk muſt put order, but the Sunday muſt ſtraitly be kept both before & after noone in all townes. Before noone muſt the word be preached, and Sacraments miniſtred, as alſo marriage ſolemnized, if occaſion offer: after noone muſt the yong children be publickly examined in their Catechiſme

techisme in the audience of the people, whereof the Minister must take great diligence, as well to cause the people understand the questions proponed as answers, and that doctrine that may be collected thereof.

The order, & how much is appointed for every Sunday is already distinguished in the book of our common order, which Catechism is the most perfect that ever yet was used in the kirk; and after noone may Baptisme be ministred, when occasion is offered of great travell before noone. It is also to be observed, that prayers be after noone upon Sunday, where there is neither preaching nor catechisme. It appertaines to the policie of the kirk to appoint the times when the Sacraments shall be ministred. Baptisme may be ministred whensoever the word is preached: But we think it more expedient that it be ministred upon Sunday, or upon the day of prayers only after the Sermon; Partly to remove this grosse errour, by the which many are deceived, thinking that children be damned if they die without Baptism; and partly to make the people have greater reverence to the administration of the Sacraments then they have: for we see the people begin already to wax weary by reason of the frequent repetition of those promises.

Foure times in the yeare we think sufficient to the administration of the Lords Table, which we desire to be distincted, that the superstition of times may be avoided so farre as may be. For your Honours are not ignorant how superstitiously the people runne to that action at Pasche, even as if the time gave vertue to the Sacrament; and how the rest of the whole year, they are careless and negligent, as if it appertained not unto them, but at that time onely. We think therefore most expedient, that the first Sunday of March be appointed for one time, the first Sunday of June for another, the first Sunday of September for the third, the first Sunday of December for the fourth. We doe not deny but any severall kirk for reasonable causes may change the time, and may minister oftner, but we study to represse superstition. All Ministers must be admonished to be more carefull to instruct the ignorant, then ready to serve their appetite, and to use more sharp examination, then indulgence, in admitting to their great Mysteries such as be ignorant of the use and vertue of the same: and therfore we think that the administration of the Table ought never to be without examination passing before, & specially of them whose knowledge is suspect. We think that none are to be admitted

ted to this Mysterie, who can not formally say the Lords prayer, the Articles of the Beliefe, and declare the summe of the Law. Further, we think it a thing most expedient & necessary, that every Kirk have the Bible in English, and that the people be commanded to convene and heare the plaine reading and interpretation of the Scripture, as the Kirk shall appoint. By frequent reading, this grosse ignorance, which in this cursed Papistry hath overflowed all, may partly be removed. We thinke it most expedient that the Scripture be read in order: that is, that some one book of the old or new Testament be begun and orderly read to the end: And the same we judge of preaching where the Minister for the most part remaines in one place. For this skipping and divagation from place to place of Scripture, be it in reading, or be it in preaching we judge not so profitable to edifie the Kirk, as the continuall following of one text. Every Master of household must be commanded either to instruct, or cause to be instructed, his children, servants, and familie, in the principalls of the Christian Religion, without the knowledge whereof, ought none to be admitted to the Table of the Lord Jesus. For such as be so dull, and so ignorant, that they can neither try themselves, nor yet know the dignitie and mysterie of that action, cannot eat and drink of that Table worthily. And therefore of necessity we judge, that every yeare at the least, publick examination be had by the Ministers & Elders of the knowledge of every person, within the Kirk; to wit, that every Master and Mistresse of household come themselves, and their family, so many as be come to maturity, before the Minister and the Elders, & give confession of their faith. If they understand not, nor cannot rehearse the commandements of Gods law, know not how to pray, neither wherein their righteousnesse stands, or consists, they ought not to be admitted to the Lords Table. And if they stubbornly contemne, & suffer their children and servants to continue in wilfull ignorance, the discipline of the Kirk must proceed against them to excommunication: and then must that matter be referred to the Civill Magistrate. For seeing that the just lives by his own faith, and Christ Jesus justifies by knowledge of himselfe, insufferable we judge it that men be permitted to [illegible] and continue in ignorance, as members of the Kirk.

Moreover, men, women, Children, would be exhorted to exercise themselves in Psalmes, that when the Kirke doth convene and sing, they may be the more able together, with common hearts

hearts and voyces to praise God. In private houses we think expedient, that the most grave and discreet person use the common prayers at morne and at night, for the comfort and instruction of others. For seeing that we behold and see the hand of God now presently striking us with divers plagues, we thinke it a contempt of his judgements, or provocation of his anger more to be kindled against us, if we be not moved to repentance of our former unthankfulnesse, and to earnest invocation of his name, whose only power may, and great mercy will, if we unfainedly convert unto him, remove from us their terrible plagues, which now for our iniquities hang over our heads. *Convert us ô Lord, and we shall be converted.*

For Prophecying, or Interpreting of the Scriptures.

TO the end that the Kirk of God may have a tryall of mens knowledge, judgements, graces and utterances, as also such that have somewhat profited in Gods word, may from time to time grow in more full perfection to serve the Kirk, as necessity shall require, it is more expedient that in every towne, where Schooles and repaire of learned men are, there be in one certaine day every week appointed to that exercise, which S. *Paul* cals prophecying; The order whereof is expressed by him in their words, *Let two or three Prophets speake, and let the rest judge: But if any thing be revealed to him that sits by, let the former keep silence: yee may one by one all prophesie that all may learne, and all may receive consolation. And the spirit, that is, the judgements of the Prophets, are subject to the Prophets.* By which words of the Apostle it is evident, that in the Kirk of Corinth, when they did assemble for that purpose, some place of Scripture was read, upon the which one first gave his judgement to the instruction & consolation of the auditors: after whom did another, either confirm what the former had said, or added what he had omitted, or did gently correct, or explaine more properly, where the whole veritie was not revealed to the former. And in case things were hid from the one, and from the other, liberty was given for a third to speake his judgement to the edification of the Kirk. Above which number of three (as appeares) they passed not, for avoiding of confusion. This exercise is a thing most necessary for the Kirk of God this day in Scotland. For thereby, as said is, shall the Kirk have judgement, and knowledge of the graces, gifts, and utterances of every man

within their body. The ſimple, and ſuch as have ſomwhat profited, ſhal be encouraged daily to ſtudy, & to proceed in knowledge, the Kirk ſhall be edified. For this exerciſe muſt be patent to ſuch as liſt to heare and learne, & every man ſhall have liberty to utter and declare his minde and knowledge to the comfort and conſolation of the Kirk. But leſt of this profitable exerciſe there ariſe debate and ſtrife, curious, peregrine, and unprofitable queſtions are to be avoided. All interpretation diſagreeing from the principles of our faith, repugning to charity, or that ſtands in plaine contradiction with any other manifeſt place of Scripture, is to be rejected. The Interpreter in this exerciſe may not take to himſelf the liberty of a publick Preacher (yea, although he be a Miniſter appointed.) but he muſt bind himſelfe to his text, that hee enter not in digreſſion, or in explaining common places: he may uſe no invective in that exerciſe, unleſſe it be of ſobriety in confuting hereſies: in exhortations or admonitions he muſt be ſhort, that the time may be ſpent in opening the minde of the Holy Ghoſt in that place: following the ſequele and dependence of the text, and obſerving ſuch notes as may inſtruct and edifie the auditor for avoiding of contention: neither may the Interpreter nor any in the Aſſemblie move any queſtion in open audience, whereto himſelfe is not able to give reſolution, without reaſoning with another, but every man ought to ſpeake his own judgement to the edification of the Kirk.

If any be noted with curioſity of bringing in of ſtrange doctrine, he muſt be admoniſhed by the Moderator, Miniſters and Elders, immediatly after the interpretation is ended.

The whole Miniſters, a number of them that are of the Aſſembly, ought to convene together, where examination ſhould be had, how the perſons that did interprete did handle and convey the matter (they themſelves being removed;) to every man muſt be given his cenſure. After the which, the perſon being called, the faults (if any notable be found) are noted, and the perſon gently admoniſhed.

In that Aſſembly are all queſtions and doubts, if any ariſe, reſolved without contention; the Miniſters of the Pariſh Kirks in Landwart adjacent to every chiefe Town, and the Readers, if they have any gift of interpretation, within ſix miles, muſt concurre and aſſiſt theſe that prophecie within the townes, to the end that they themſelves may either learne, or others may learne by them.

And

And moreover men in whom is supposed to be any gift which might edifie the Church, if they were well imployed, must be charged by the Minister and Elders, to joyne themselves with the session, and company of Interpreters, to the end that the Kirk may judge whether they be able to serve to Gods glory & to the profit of the Kirk in the vocation of Ministers or not: And if any be found disobedient, and not willing to communicate the gifts and speciall graces of God with their brethren, after sufficient admonition, Discipline must proceed against them, provided that the civill Magistrate concurre with the judgement and election of the Kirk. For no man may be permitted as best pleaseth him, to live within the Kirk of God, but every man must be constrained by fraternall admonition and correction, to bestow his labours, when of the Kirk he is required, to the edification of others. What day in the week is most convenient for that exercise, what books of Scripture shall be most profitable to read, we refer to the judgement of every particular Kirk, we meane, to the wisedome of the Ministers and Elders.

Of Marriage.

BEcause that Marriage, the blessed ordinance of God, in this cursed Papistrie, hath partly been contemned, and partly hath beene so infirmed, that the parties conjoyned could never be assured in conscience, if the Bishops and Prelates list to dissolve the same, we have thought good to shew our judgements how such confusion in times comming may be avoided.

And first publick inhibition must be made, that no person under the power or obedience of others, such as sonnes and daughters, & those that be under curators, neither men nor women, contract marriage privately, and without knowledge of their parents, tutors or curators, under whose power they are for the time: Which if they doe, the censure and discipline of the Kirk to proceed against them. If the son or daughter, or other, have their heart touched with the desire of marriage, they are bound to give honor to their parents, that they open unto them their affection, asking their counsell and assistance, how that motion, which they judge to be of God, may be performed. If the father, friend or master, gainestand their request, and have no other cause then the common sort of men have; to wit, lack of goods, and because they are not so high borne, as they require, yet must not the parties whose hearts are touched, make any covenant till further declara-

tion be made unto the Kirk of God, and therefore after that they have opened their mindes to their parents, or such others as have charge over them, they must declare it to the Minister also, or to the civill Magistrate, requiring them to travell with their parents for their consent, which to doe they are bound. And if they, to wit, the Minister or Magistrate find no cause, that is just, why the marriage required may not be fulfilled, then after sufficient admonition to the father, friend, master, or superiour, that none of them resist the work of God, the Minister or Magistrate may enter in the place of parents, and be consenting to their just requests, may admit them to marriage; For the work of God ought not to be hindred, by the corrupt affections of worldly men. The work of God we call, when two hearts, without filthinesse before committed, are so joyned, & both require and are content to live together in that holy band of Matrimony. If any commit fornication with that woman hee requires in Marriage, they doe both lose this foresaid benefit as well of the Kirk, as of the Magistrate; For neither of both ought to be intercessors or advocats for filthy fornicators. But the father or neerest friend, whose daughter being a virgine is defloured, hath power by the law of God to compell the man that did that injurie to marry his daughter: and if the father wil not accept him by reason of his offence, then may he require the dowry of his daughter, which if the offender be not able to pay, then ought the civill Magistrate to punish his body by some other punishment. And because whoredome, fornication, adulterie, are sinnes most common in this Realme, we require of your Honours in the name of the eternall God, that severe punishment, according as God hath commanded, be executed against such wicked contemners. For we doubt not, but such enormities and crimes openly committed, provoke the wrath of God, as the Apostle speaketh, not onely upon the offenders, but upon such places, where without punishment they are committed. But to return to our former purpose, Marriage ought not to be contracted amongst persons, that have no election for lack of understanding. And therefore we affirme that bairns and infants cannot lawfully be married in their minor age, to wit, the man within 14. yeares, and the woman 12. years at least. Which if it have been, and they have kept themselves alwayes separate, we cannot judge them to adhere, as men & wives, by reason of that promise which in Gods presence was no promise at all: but if in yeares of judgement they have

have embraced the one the other, then by reason of that last consent, they have ratified that which others have permitted for them in their youth-head.

In a reformed Kirk Marriage ought not to be secretly used, but in open face, and publick audience of the Kirk, and for avoiding of dangers, expedient it is, that the band be publickly proclaimed 3. Sundayes, unlesse the persons be so knowne, that no suspition of danger may arise: and then may the time be shortned at the discretion of the ministrie. But no wayes can we admit marriage to be used secretly, how honourable soever the persons be. The Sunday before noon we think most expedient for marriage, & it be used no dayelse, without the consent of the whole ministery. Marriage once lawfully contracted, may not be dissolved at mans pleasure, as our master Christ Jesus doth witnes, unlesse adulterie be cõmitted; which being sufficiently proved in presence of the civill Magistrate, the innocent (if they so require) ought to be pronounced free, and the offender ought to suffer death, as God hath commanded. If the civill sword foolishly spare the life of the offender, yet may not the Kirke be negligent in their office, which is to excommunicate the wicked, and to repute them as dead members, & to pronounce the innocent party to be at freedome, be they never so honourable before the world. If the life be spared, as it ought not to be to the offenders, & if fruits of repentance of long time appeare in them, and if they earnestly desire to be reconciled with the Kirk, we judge they may be received to the participation of the Sacraments, and other benefits of the Kirk. For we would not that the Kirk should hold them excommunicate, whom God absolved, that is the penitent. If any demand whether that the offender after reconciliation with the Kirk, may not marry againe, We answer, that if they cannot live continently, and if the necessity be such, as that they feare further offence of God, we cannot forbid them to use the remedy ordained of God. If the party offended, may be reconciled to the offender, then wee judge that on no wayes it shall be lawfull to the offender to marry any other, except the party that before hath been offended; and the solemnization of the latter marriage must be in the open face of the Kirk, like as the former, but without proclamation of bands.

This we do offer as the best counsell that God giveth unto us in so doubtsome a case, but the most perfect reformation were, if

your Honours would give to God his honour and glory, that yee would preferre his expresse commandement to your own corrupt judgments, especially in punishing of these crimes, which he commandeth to be punished with death. For so should yee declare your selves Gods true obedient officiars, and your common-wealth should be rid of innumerable troubles.

We meane not that sinnes committed in our former blindnesse (which be almost buried in oblivion) shall be called again to examination and judgement. But we require that the law may be now, and hereafter so established and execute, that this ungodly impunity of sinne have no place within this Realme. For in the feare of God we signifie unto your Honours, that whosoever perswades you that ye may pardon where God commandeth death, deceives your soules, and provokes you to offend Gods Majestie.

Of Buriall.

BUriall in all ages hath beene holden in estimation to signifie that the same body which was committed to the earth should not utterly perish, but should rise againe, and the same we would have kept within this Realme. Provided that superstition, idolatry, and whatsoever hath proceeded of a false opinion, and for advantage sake, may be avoided, and singing of Masse, *placebo* and *dirige*, and all other prayers over, or for the dead, which are not onely superstitious and vaine, but also are idolatry, and doe repugne to the plaine Scriptures of God. For plaine it is, that every one that dyeth, departeth either in the faith of Christ Jesus, or departeth in incredulity. Plaine it is, that they that depart in the true faith of Christ Jesus rest from their labours, and from death doe goe to life everlasting, as by our Master and his Apostles we are taught. But whosoever departeth in unbeliefe, or in incredulity, shall never see life, but the wrath of God abides upon him. And so we say, that prayers for the dead are not onely superstitious and vaine, but doe expresly repugne to the manifest Scriptures and veritie thereof. For avoiding of all inconveniences we judge it best, that neither singing, nor reading be at buriall. For albeit things sung and read may admonish some of the living to prepare themselves for death, yet shall some superstitious think that singing and reading of the living may profit the dead. And therfore we think it most expedient, that the dead be conveyed to the place of buriall with some honest company of the Kirk, without either singing or reading; yea, without all kind of ceremony heretofore

heretofore used, other then that the dead be committed to the grave, with such gravity and sobriety, as those that be present may seeme to feare the judgements of God, and to hate sinne which is the cause of death.

We are not ignorant, that some require a Sermon at the buriall, or else some place of Scripture to be read, to put the living in minde that they are mortall, and that likewise they must die. But let these men understand, that the Sermons which be daily made serve for that use; which if men despise, the funerall Sermons shall rather nourish superstition and a false opinion, as before is said, then that they shall bring such persons to a godly consideration of their own estate. Attour either shall the Ministers for the most part be occupied in funerall Sermons, or else they shall have respect of persons, preaching at the burials of the rich and honorable, but keeping silence when the poore and despised departeth; and this with safe conscience cannot the Minister doe. For seeing that before God there is no respect of persons, and that their Ministrie appertaineth to all alike, whatsoever they doe to the rich in respect of their Ministrie, the same they are bound to doe to the poorest under their charge. In respect of divers inconveniences we think it neither seemly that the Kirk appointed to preaching and ministration of the Sacraments shall be made a place of buriall, but that some other secret and convenient place, lying in the most free aire, be appointed for that use, which place ought to be walled and fenced about, and kept for that use onely.

For repairation of the Kirks.

LEst that the word of God, and ministration of the Sacraments by unseemlinesse of the place come in contempt, of necessity it is that the Kirk and place where the people ought publickly to convene be with expedition repaired with doores, windowes, thack, and with such preparation within, as appertaineth as well to the Majestie of God, as unto the ease and commodity of the people. And because we know the slothfulnesse of men in this behalfe, and in all other, which may not redound to their private commoditie, strait charge and commandement must be given, that within ane certaine day the reparation must be begun, and within another day to be affixed by your Honours, that it may be finished. Penalties and summs of mony must be injoyned, and without pardon taken from the contemners.

The reparation would be according to the ability and number

ber of Kirks. Every Kirk must have doores, close windowes of glasse, thackable to with-hold rain, a bell to convocate the people together, a pulpit, a basen for baptizing, and table for ministration of the Lords Supper. In greater Kirks, and where the Congregation is great in number, must reparation be made within the Kirk, for the quiet and commodious receiving of the people. The expenses are to be lifted partly of the people, and partly of the teinds, at the consideration of the Ministry.

For punishment of those that profane the Sacraments and contemne the word of God, and dare presume to minister them not being thereto lawfully called.

AS Satan hath never ceased from the beginning, to draw mankind in one of two extremities, to wit, that men should eitheir be so ravished with gazing upon the visible creatures, that forgetting the cause wherefore they are ordained, they attributed unto them a vertue and power, which God hath not granted unto them: or else that men should so contemn and despise Gods blessed Ordinance, and holy institutions, as if that neither in the right use of them there were any profit, neither yet in their profanations there were any danger. As this way, we say Satan hath blinded the most part of mankinde from the beginning: so doubt we not, but that he will strive to continue in his malice even to the end. Our eyes have seen, and presently doe see the experience of the one, and of the other. What was the opinion of the most part of men, of the Sacrament of Christs body and bloud, during the darknesse of superstition, is not unknowne. How it was gazed upon, kneeled unto, born in procession, and finally worshipped & honoured as Christ Jesus himselfe. And so long as Satan might then retaine men in that damnable idolatrie, he was quiet, as one that possessed his kingdome of darknes peaceably. But since that it hath pleased the mercies of God to reveale unto the unthankfull world the light of his Word, the right use and administration of his Sacraments, he assayes man upon the contrary part. For where not long agoe men stood in such admiration of that idol the Masse, that none durst have presumed to have said the Masse, but the shaven sort, the beasts marked men; some dare now be so bold as without all vocation to minister, as they suppose, the true Sacraments in open Assemblies: and some idiots (yet more wickedly and impudently) dare counterfeit in their house, that which the

the true Ministers doe in the open Congregations. They presume we say, to doe it in houses, without reverence, without Word Preached, and without Minister. This contempt proceeds, no doubt, from the malice and craft of that Serpent, who first deceived man, of purpose to deface the glory of Christs Evangell, and to bring his blessed Sacraments in a perpetuall contempt: And further, your Honors may cleerly see, how stubbornly and proudly the most part despises the Evangell of Christ Jesus offered unto you, whom unlesse that sharply and stoutly ye resist, we mean as well the manifest despiser, as the prophaner of the Sacraments, ye shall finde them pernicious enemies ere it be long. And therefore in the Name of the Eternall God, and of his Son Christ Iesus, we require of your Honors, that without delay, strait Lawes be made against the one, and the other.

We dare not prescribe unto you, what penalties shall be required of such: But this we feare not to affirme, that the one and the other deserve death. For if he who doth falsifie the seale, subscription, or coine of a King, is judged worthy of death, what shall we thinke of him who plainly doth falsifie the Seales of Christ Jesus, Prince of the Kings of the earth? If *Darius* pronounced that a balk should be taken from the house of that man, and he himself hanged upon it, that durst attempt to hinder the re-edifying of the materiall Temple, what shall we say of those, that contemptuously blaspheme God, and manifestly hinder the Temple of God, which is the soules and bodies of the elect to be purged by the true Preaching of Christ Jesus, from the superstition and damnable Idolatry, in which they have been long plunged, and holden captive? If ye, as God forbid, declare your selves careless over the true Religion, God will not suffer your negligence unpunished: and therefore more earnestly we require that strait Lawes may be made against the stubborne contemners of Christ Iesus, and against such as dare presume to minister his Sacraments, not orderly called to that Office, least while that there be none found to gainstand Impietie, the wrath of God be kindled against the whole.

The Papisticall Priests have neither power, nor authoritie to minister the Sacraments of Christ Jesus, because that in their mouth is not the Sermon of exhortation: and therefore to them must strait Inhibition be made, notwithstanding any usurpation they have had in the time of blindnesse. It is neither the clipping

of their crownes, the greasing of their fingers, not the blowing of the dumbe dogges, called the Bishops, neither the laying on of their hands, that maketh Ministers of Christ Iesus. But the Spirit of God inwardly first moving the hearts to seek Christs glory, and the profit of his Kirk, and thereafter the nomination of the people, the examination of the learned, and publike admission (as before is said) make men lawfull Ministers of the Word, and Sacraments. We speak of an ordinary vocation, and not of that which is extraordinary, when God by himselfe, and by his onely power, raiseth up to the Ministery such as best pleaseth his wisedome.

The Conclusion.

THUS have we in these few heads offered unto your Honors our judgements, according as we were commanded, touching the reformation of things, which heretofore have altogether been abused in this cursed Papistrie. We doubt not but some of our petitions shall appeare strange unto you at the first sight. But if your wisedomes deeply consider, that we must answere not only unto man, but also before the throne of the eternall God, and of his Son Christ Iesus, for the counsell which we give in this so grave a matter, your Honors shall easily consider, that more assured it is to us to fall in the displeasure of all men in the earth, then to offend the Majestie of God, whose justice cannot suffer flatterers, and deceitfull counsellors unpunished. That we require the Kirk to be set at such liberty, that she neither be compelled to feed Idle-bellies, neither yet to sustaine the tyrannie which heretofore hath been by violence maintained: wee know we shall offend many, but if we should keep silence hereof, wee are most assured to offend the just and Righteous God, who by the mouth of his Apostle hath pronounced this sentence, *He that laboureth not, let him not eat.* If we in this behalfe, or in any other, require or aske any other thing then by Gods expresse Commandement, by equity and good conscience ye are bound to grant, let it be noted, and after repudiate. But if wee require nothing which God requireth not also, let your Honors take heed how ye gainestand the charge of him, whose hand and punishment yee cannot escape. If blinde affections rather lead you to have respect to the sustentation of these your carnall friends, who tyranously have

have impyred above the flock of Christ Iesus, then that the zeale of Christ Iesus his glory provoke and move you to set his oppressed Kirk at freedome and libertie, wee feare your sharpe and suddaine punishments, and that the glory and honor of this enterprise be reserved unto others. And yet shall this our judgement abide to the generations following, for a monument and witnesse how lovingly God called you, and this nation to Repentance: what counsellours God sent unto you, and how you have used the same. If obediently ye heare God now calling, we doubt not but he shall heare you in your greatest necessitie. But if, following your owne corrupt judgements, ye contemne his voice and vocation, we are assured that your former iniquitie, and present ingratitude, shall together crave great punishment from God, who cannot long delay to execute his most just judgements, when after many offences, and long blindnesse, grace and mercy offered is contemptuously refused.

God the Father of our Lord Iesus Christ, by the power of his holy Spirit, so illuminate your hearts, that ye may clearly see what is pleasing and acceptable in his presence, and so bow the same to his obedience, that ye may preferre his revealed will to your owne affections. And so strengthen you by the Spirit of Fortitude, that boldly yee may punish vice, and maintaine vertue within this Realme, to the praise and glory of his holy Name, to the comfort and assurance of your own consciences, and to the consolation, and the good example of the posterity following, Amen.

From Edinburgh the 20. *of* May. 1560.

By your Honours

most humble servitors.

Act of Secret Counsell, 17 Januarii anno 1560.

WEE which have subscribed thir presents, having advised with the Articles herein specified, as is above mentioned from the beginning of this book, thinkes the same good and conforme to Gods Word in all points; conforme to the notes and additions hereto eiked: and promises to

set the same forward to the uttermost of our powers. Providing that the Bishops, Abbots, Priors, and other Prelates and benificed men, which else have adjoyned them to us, bruik the revenues of their benefices during their life times, they sustaining and upholding the Ministry and Ministers, as herein is specified, for the Preaching of the Word, and ministring o the Sacraments.

sic subscribitur.

James Hamiltoun.
Archbald, Argyle.
James Stewart.
Rothes.
Boid.
William Lord Hay.
Alexander Cambell.
M. Alexander Gordoun.
Glencarne.
Uchiltrie.
Sanquhare.
S. *Jhones.*
William of Culrosse.
Drumlangrig.
Bargannie yonger.
Lochinvar.
Cunninghamhead.
James Haliburtoun.
Ihone Lochart of Bar.
Jone Schaw of Halie.
Scot of Haning.
James Maxwell.
George Fentoun of that ilk.
Andro Ker of Fadounside.
Andro Hamiltoun of Le-
Deane of Murray. (thane.

The

The ſecond Booke of Diſcipline.

Heads and Concluſions of the Policie of the Kirk.

CHAP. I.

Of the Kirk and policie thereof in generall, and wherein it is different from the civill policie.

THE Kirk of God ſometimes is largely taken, for all them that profeſſe the Evangell of Ieſus Chriſt, and ſo it is a company and fellowſhip not onely of the godly, but alſo of hypocrites, profeſſing alwayes outwardly the true Religion.

Other times it is taken for the Godly and Elect only, and ſometimes for them that exerciſe ſpirituall function in the congregation of them that profeſſe the truth.

The Kirk in this laſt ſenſe, hath a certain power granted by God, according to which it uſes a proper juriſdiction and government, exerciſed to the comfort of the whole Kirk.

This power Eccleſiaſticall is an authoritie granted by God the Father, through the Mediator Ieſus Chriſt, unto his Kirke gathered, and having the ground in the Word of God to be put in execution by them, unto whom the ſpirituall government of the Kirk by lawfull calling is committed.

The Policie of the Kirk flowing from this power, is an order or forme of ſpirituall government, which is exerciſed by the members appointed thereto by the Word of God and therefore is given immediately to the office-bearers, by whom it is exerciſed to the weale of the whole body.

This power is diverſly uſed: for ſometime it is ſeverally exerciſed, chiefly by the teachers; ſometime conjunctly by mutuall conſent of them that bear the office and charge, after the form of judgement. The former is onely called *poteſtas ordinis*, and the other *poteſtas juriſdictionis*.

Theſe two kinds of power have both one authority, one ground, one finall cauſe, but are different in the manner, and forme of execution, as is evident by the ſpeaking of our Maſter in the 16 and 18 of Matthew.

This power and policy Eccleſiaſticall is different and diſtinct in the own nature from that power and policy which is called Civill power, and appertaineth to the Civill government of the Common wealth, albeit they be both of God, and tend to one end, if they be rightly uſed, viz. to advance the glory of God, and to have godly and good ſubjects.

For this power Eccleſiaſticall floweth immediately from God, and the mediator Jeſus Chriſt, and is ſpirituall, not having a temporall head in the earth, but only Chriſt, the only ſpirituall King and governour of his Kirk.

It is a title falſly uſurped by Antichriſt, to call himſelf head of the Kirk, and ought not to be attributed to Angel, nor man, of what eſtate that ever he be, ſaving to Chriſt the onely head and Monarch in the Kirk.

Therefore this power and policy of the Kirk ſhould leane upon the word immediatly, as the onely ground thereof, and ſhould be taken from the pure fountains of the ſcriptures, the Kirk hearing the voice of Chriſt the only ſpirituall King, and being ruled by his laws.

It is proper to Kings, Princes and Magiſtrates to be called Lords, and dominators over their ſubjects whom they govern civilly, but it is proper to Chriſt onely to be called Lord and Maſter in the Spirituall government of the Kirk; and all others that bear office therein ought not to uſurp dominion therein, nor be called Lords, but only Miniſters, Diſciples, and ſervants. For it is Chriſts proper office to command and rule his Kirk univerſally, and every particular Kirk through his ſpirit and word, by the miniſtery of men.

Notwithſtanding, as the Miniſters and others of the Eccleſiaſticall eſtate are ſubject to the Magiſtrate civill, ſo ought the perſon of the Magiſtrate be ſubject to the Kirk ſpiritually, and in Eccleſiaſticall government. And the exerciſe of both theſe juriſdictions cannot ſtand in one perſon ordinary.

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The Civill power is called the power of the Sword, and the other the power of the Keys.

The civill power ſhould command the ſpirituall to exerciſe, and to doe their office according to the word of God; The ſpirituall rulers ſhould require the Chriſtian magiſtrate to miniſter juſtice, and puniſh vice, and to maintaine the liberty and quietnes of the Kirk within their bounds.

The Magiſtrate commandeth externall things for externall peace and quietneſſe amongſt the ſubjects: the Miniſter handleth externall things onely for conſcience cauſe.

The Magiſtrate handleth externall things only, and actions done before men, but the ſpirituall ruler judgeth both inward affections, and externall actions in reſpect of conſcience, by the word of God.

The Civill Magiſtrate craves and gets obedience by the ſword, and other externall meanes, but the Miniſtery by the ſpirituall ſword, and ſpirituall means.

The Magiſtrate neither ought to preach, miniſter the ſacraments, nor execute the cenſures of the kirk, nor yet preſcribe any rule how it ſhould be done, but command the Miniſters to obſerve the rule commanded in the word, and puniſh the tranſgreſſors by Civill meanes. The Miniſters exerce not the Civill juriſdiction, but teach the Magiſtrate how it ſhould bee exerciſed according to the word.

The Magiſtrate ought to aſſiſt, maintaine and fortifie the juriſdiction of the Kirk. The Miniſters ſhould aſſiſt their Princes in all things agreeable to the word, providing they neglect not their own charge by involving themſelves in civill affaires.

Finally, as Miniſters are ſubject to the judgement and puniſhment of the Magiſtrate in externall things, if they offend: ſo ought the Magiſtrates to ſubmit themſelves to the diſcipline of the Kirk, if they tranſgreſſe in matters of Conſcience and Religion.

Chap. II.

Of the Policie of the Kirk, and perſons and office-bearers, to whom the adminiſtration is committed.

As in the civill policy the whole Commonweale conſiſteth in them that are governors, or Magiſtrates, and them that are governed, or ſubjects: So in the policy of the Kirk ſome are appointed to be rulers, and the reſt of the members thereof to be ruled, and obey

obey according to the word of God, and inſpiration of his ſpirit, alwayes under one head and chiefe governour, Jeſus Chriſt.

Again, the whole policy of the Kirk conſiſteth in three things, in Doctrine, Diſcipline, and Diſtribution. With Doctrine is annexed the adminiſtration of Sacraments: and according to the parts of this diviſion, ariſeth a ſort of threefold officers in the Kirk, to wit, of Miniſters Preachers, Elders Governours, and Deacons diſtributers. And all theſe may be called by a generall word, Miniſters of the Kirk. For albeit the Kirk of God be ruled and governed by Jeſus Chriſt, who is the only King, high Prieſt, and head thereof, yet he uſeth the miniſtery of men, as the moſt neceſſary middes for this purpoſe.

For ſo he hath from time to time, before the Law, under the Law, and in the time of the Evangell for our great comfort raiſed us men indued with the gifts of the ſpirit, for the ſpirituall government of his Kirk, exerciſing by them his own power, through his ſpirit and word to the building of the ſame.

And to take away all occaſion of tyranny, he will that they ſhould rule with mutuall conſent of brether, and equality of power, every one according to their functions.

In the new Teſtament, and time of the Evangell, he hath uſed the Miniſtery of the Apoſtles, Prophets, Evangeliſts, Paſtors, and Doctors in adminiſtration of the word: The Elderſhip for good order, and adminiſtration of the Diſcipline: The Deaconſhip to have the cure of the Eccleſiaſticall goods.

Some of their Eccleſiaſticall function are ordinary, and ſome extraordinary or temporary. There be three extraordinary functions; The office of the Apoſtle, the Evangeliſt and of the Propher, which are not perpetuall, and now have ceaſed in the Kirk of God, except when it pleaſed God extraordinarily for a time to ſtirre ſome of them up againe.

There are foure ordinary functions or offices in the Kirk of God, the office of the paſtor, Miniſter or Biſhop, the Doctor, Presbyter or Elder, and the Deacon.

Their offices are ordinary, and ought to continue perpetually in the Kirk, as neceſſary for the government and policy thereof, and no more offices ought to be received or ſuffered in the Kirk of God, eſtabliſhed according to his word.

Therefore all the ambitious titles invented in the kingdome of Antichriſt, and in his uſurped Hierarchy, which are not of one of theſe

theſe foure ſorts, together with the offices depending thereupon, in one word ought to be rejected.

CHAP. III.

How the perſons that bear Eccleſiaſticall function, are to be admitted to their office.

VOcation or calling is common to all that ſhould beare office within the Kirk, which is a lawfull way, by the which qualified perſons are promoted to any ſpirituall office within the Kirk of God.

Without this lawfull calling it was never leaſome to any perſon to meddle with any function Eccleſiaſticall.

There are two ſorts of Calling, one extraordinary by God immediately, as was of the Prophets and Apoſtles, which in Kirks eſtabliſhed, and well already reformed hath no place.

The other calling is ordinary, which beſides the calling of God, and inward teſtimony of a good conſcience, is the lawfull approbation, and outward judgement of men, according to Gods word, and order eſtabliſhed in his Kirk.

None ought to preſume to enter in any office Eccleſiaſticall without this good teſtimony before God, who onely knows the hearts of men.

This ordinary and outward calling hath two parts, election and ordination. Election is the chooſing out of a perſon, or perſons, moſt able, to the office that vakes, by the judgement of the Elderſhip, and conſent of the Congregation, to which ſhall be the perſon, or perſons appointed.

The qualities in generall requiſite in all them, who ſhould beare charge in the Kirk, conſiſt in ſoundneſſe of Religion, and godlineſſe of life, according as they are ſufficiently ſet forth in the Word.

In the order of Election it is to be eſchewed, that any perſon be intruded in any offices of the Kirk, contrary to the will of the congregation to which they are appointed, or without the voice of the Elderſhip.

None ought to be intruded, or placed in the places already planted, or in any room that vakes not, for any worldly reſpect: and that which is called the benefice ought to be nothing elſe, but the ſtipend of the Miniſters that are lawfully called.

Ordination is the ſeparation and ſanctifying of the perſon appointed to God and his Kirk, after he be well tried and found qualified.

The Ceremonies of Ordination are fasting, earnest Prayer, and impositiion of hands of the Eldership.

All thir, as they must be raised up by God, and by him made able for the work whereto they are called; so ought they know their message to be limited within Gods word, without the bounds of the which they ought not to passe.

All thir should take these titles and names onely (lest they be exalted and puft up in themselves) which the Scriptures gives unto them, as these which import labour, travell and work, and are names of offices and service, and not of idlenesse, dignity, worldly honour or preheminence, which by Christ our Master is expresly reproved and forbidden.

All these office-bearers should have their own particular flocks amongst whom they exercise their charge.

All should make residence with them, and take the inspection and oversight of them, every one in his vocation.

And generally thir twa things ought they all to respect: the glory of God, and edifying of his kirk, in discharging their duties in their calling.

Chap. IIII.

Of the Office-bearers in particular, and first of the Pastors or Ministers.

Pastors, Bishops, or Ministers, are they who are appointed to particular Congregations, which they rule by the word of God and over the which they watch. In respect whereof sometime they are called Pastors, because they feed their Congregation; sometime *Episcopi*, or Bishops, because they watch above their flock; sometimes Ministers, by reason of their service and office, and sometimes also Presbyters or Seniors, for the gravity in manners which they ought to have in taking care of the spirituall government, which ought to be most deare unto them.

They that are called unto the Ministery, or that offer themselves thereunto, ought not to be elected without any certain flock be assigned unto them.

No man ought to ingyre himselfe, or usurpe his office without lawfull calling.

They who are once called by God, and duely elected by man, after that they have once accepted the charge of Ministery, may not leave their functions.

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The deſertours ſhould be admoniſhed, and in caſe of obſtinacy, finally, Excommunicate.

No Paſtor may leave his flock without Licenſe of the Provinciall or Nationall Aſſembly, which if he doe, after admonitions not obeyed, let the cenſures of the Kirk ſtrike upon him.

Unto the Paſtors apperteins teaching of the Word of God, in ſeaſon and out of ſeaſon, publikly and privately, alwaies travelling to edifie, and diſcharge his conſcience, as Gods word preſcribes to him.

Unto the Paſtors onely apperteins the adminiſtration of the Sacraments, in like manner as the adminiſtration of the Word: For both are appointed by God, as meanes to teach us, the one by the eare, and the other by the eyes, and other ſenſes, that by both, knowledge may be transferred to the minde.

It appertains by the ſame reaſon to the Paſtor to pray for the people, and namely, for the flock committed to his charge, and to bleſſe them in the name of the Lord, who will not ſuffer the bleſſings of his faithfull ſervants to be fruſtrate.

He ought alſo to watch above the manners of his flock, that the better he may apply the Doctrine to them in reprehending the diſſolute perſons, and exhorting the godly to continue in the feare of the Lord.

It appertains to the Miniſter after lawfull proceeding by the Elderſhip, to pronounce the ſentence of binding and looſing upon any perſon, according unto the power of the keys granted unto the Kirk.

It belongs to him likewiſe, after lawfull proceeding in the matter by the Elderſhip, to ſolemnizate mariage betwixt them, that are to be joyned therein, and to pronounce the bleſſing of the Lord upon them that enter in at that holy Band in the feare of God.

And generally all publick denunciations that are to be made in the Kirk before the Congregation concerning the Eccleſiaſticall affaires belonging to the Office of a Miniſter: For he is as meſſenger and Herauld betwixt God and the people in all theſe affaires.

CHAP. V.

Of Doctors, and their Office, and of the Schooles.

ONE of the two ordinary and perpetuall functions that travell in the Word, is the Office of the Doctor, who may be

also called Prophet, Bishop, Elder, Catechiser, that is, teacher of the Catechisme, and rudiments of Religion.

His office is to open up the minde of the Spirit of God in the Scriptures simply, without such applications as the Ministers use, to the end that the faithfull may be instructed, and sound Doctrine taught, and that the purity of the Gospell be not corrupted through ignorance, or evill opinions.

He is different from the Pastor, not only in name, but in diversity of gifts. For to the Doctor is given the word of knowledge, to open up by simple teaching the mysteries of faith; to the Pastor the gift of wisdome, to apply the same by exhortation to the manners of the flock, as occasion craveth.

Under the name and office of a Doctor wee comprehend also the order in Schooles, Colledges, and Universities, which hath been from time to time carefully maintained, as well among the Jewes and Christians, as also among the prophane Nations.

The Doctor being an Elder, as is said, should assist the Pastor in the government of the Kirk, and concurre with the Elders his brethren in all assemblies; by reason the interpretation of the Word, which is onely judge in Ecclesiasticall matters, is committed to his charge.

But to preach unto the people, to Minister the Sacraments, and to celebrate mariages, pertaine not to the Doctor, unlesse he be otherwise called ordinarily: howbeit the Pastor may teach in the Schooles, as he who hath the gift of knowledge, oftentimes meet for that end, as the examples of *Polycarpus*, and others testifie, &c.

Chap. VI.

Of Elders, and their Office.

THE word Elder in the Scripture, sometime is the name of Age, sometime of Office. When it is the name of any Office, sometime it is taken largely, comprehending as well the Pastors and Doctors, as them who are called Seniors or Elders.

In this our division, we call these Elders, whom the Apostles call Presidents or Governours. Their office as it is ordinary, so is it perpetuall and alwayes necessary in the Kirk of God. The Eldership is a spirituall function, as is the Ministery.

Elders once lawfully called to the office, and having gifts from God meet to exercise the same, may not leave it again. Albeit such a number of Elders may be chosen in certaine Congregations, that

one

one part of them may relieve another for a reaſonable ſpace, as was among the Levites under the Law in ſerving of the Temple.

The number of the Elders in every Congregation cannot well be limited, but ſhould be according to the bounds and neceſſity of the people.

It is not neceſſary that all Elders be alſo teachers of the Word, albeit the chiefe ought to be ſuch and ſwa are worthy of double-honour.

What manner of perſons they ought to be, we referre it to the expreſſe word, and namely the Canons written by the Apoſtle Paul.

Their office is as well ſeverally, as conjunctly, to watch diligently upon the flock committed to their charge, both publikely, and privately, that no corruption of Religion, or manners, enter therein.

As the Paſtors and Doctors ſhould be diligent in teaching and ſowing the ſeed of the Word, ſo the Elders ſhould be carefull in ſeeking the fruit of the ſame in the people.

It appertains to them to aſſiſt the Paſtor in examination of them that come to the Lords Table: item, in viſiting the ſick.

They ſhould cauſe the acts of the aſſemblies, as well particular as generall to be put in execution carefully.

They ſhould be diligent in admoniſhing all men of their duty according to the rule of the Evangell.

Things that they cannot correct by private admonitions they ſhould bring to the Elderſhip.

Their principall office is to hold Aſſemblies with the Paſtors and Doctors who are alſo of their number, for eſtabliſhing of good order and execution of Diſcipline, unto the which Aſſemblies all perſons are ſubject that remain within their bounds.

CHAP. VII.

Of the Elderſhips, Aſſemblies, and Diſcipline.

ELderſhips and Aſſemblies are commonly conſtitute of Paſtors, Doctors, and ſuch as we commonly call Elders, that labour not in the word and Doctrine: of whom, and of whoſe ſeverall power hath been ſpoken.

Aſſemblies are of foure ſorts. For either are they of particular Kirks and Congregations ane or moe, or of a Province, or of

a whole Nation, or of all and divers Nations profeſſing one Jeſus Chriſt.

All the Eccleſiaſticall Aſſemblies have power to convene lawfully together for treating of things concerning the Kirk, and pertaining to their charge.

They have power to appoint times, and places to that effect, and at one meeting to appoint the dyet, time and place for another.

In all Aſſemblies an Moderatour ſhould be choſen by common conſent of the whole brethren convened, who ſhould propone matters, gather the votes, and cauſe good order to be kept in aſſemblies.

Diligence ſhould be taken, chiefly by the Moderator, that onely Eccleſiaſticall things be handled in the aſſemblies, and that there be no medling with any thing pertaining to the civill juriſdiction.

Every Aſſembly hath power to ſend forth from them of their own number, ane or moe viſitours to ſee how all things be ruled in the bounds of their juriſdiction.

Viſitation of moe Kirks is no ordinary Office Eccleſiaſtick in the perſon of one man, neither may the name of a Biſhop be attribute to the viſitor onely, neither is it neceſſary to abide alwayes in one mans perſon, but it is the part of the Elderſhip to ſend out qualified perſons to viſit *pro re nata*.

The finall end of aſſemblies is firſt to keep the Religion and Doctrine in purity without error and corruption. Next, to keep conlineſſe and good order in the Kirk.

For this orders cauſe, they may make certaine rules and conſtitutions appertaining to the good behaviours of all the members of the kirk in their vocation.

They have power alſo to abrogate and aboliſh all Statutes and Ordinances concerning Eccleſiſticall matters, that are found noyſome and unprofitable, and agree not with the time, or are abuſed by the people.

They have power to execute Eccleſiaſticall Diſcipline and puniſhment upon all tranſgreſſors, and proud contemners of the good order and policy of the Kirk, and ſo the whole Diſcipline is in their hands.

The firſt kinde and ſort of aſſemblies, although they be within particular Congregation, yet they exerce the power, authority and Juriſdiction of the Kirk with mutuall conſent, and therefore beare ſometime the name of the Kirk.

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When we ſpeake of the Elders of the particular Congregations, we mean not that every particular Pariſh-kirk can or may haye their own particular Elderſhips, ſpecially in Landward; but we thinke three, foure, moe or fewer particular kirks may have one Elderſhip common to them all, to judge their Eccleſiaſticall cauſes.

Yet this is meet, That ſome of the Elders be choſen out of every particular Congregation, to concur with the reſt of their brethren in the common Aſſembly, and to take up the delations of offences within their own kirks, and bring them to the Aſſembly. This we gather of the practiſe of the Primitive kirke, where Elders, or Colledges of Seniors were conſtitute in Cities, and famous places.

The power of their particular Elderſhips is to uſe diligent labors in the bounds committed to their charge, that the kirks be kept in good order, to inquire diligently in naughty & unruly perſons, and travell to bring them in the way againe, either by admonition or threatning of Gods judgements, or by correction.

It pertaines to the Elderſhip to take heed that the word of God be purely preached within their bounds, the Sacraments rightly miniſtred, the Diſcipline rightly maintained, and the Eccleſiaſticall goods uncorruptly diſtributed.

It belongs to this kind of Aſſembly, to cauſe the ordinances made by the Aſſemblies provinciall, nationall, and generall, to be kept and put in execution.

To make conſtitutions which concerne τοπρεπον in the kirk, for the decent order of theſe particular kirks where they govern: Providing, they alter no rules made by generall or provinciall Aſſemblies, and that they make the provinciall Aſſemblies fore-ſeen of theſe rules that they ſhall make, and aboliſh them that tend to the hurt of the ſame.

It hath power to excommunicate the obſtinate.

The power of election of them who beare Eccleſiaſticall charges pertaines to this kinde of Aſſembly within their own bounds, being well erected, and conſtitute of many Paſtors and Elders of ſufficient abilitie.

By the like reaſon their depoſition alſo pertaines to this kinde of Aſſembly: as of them that teach erronious and corrupt Doctrine, that be of ſlanderous life, and after admonition deſiſt not; that be given to ſchiſme or rebellion againſt the kirk, manifeſt blaſphemy, ſimony, corruption of bribes, falſhood, perjury, whore-

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dome, theft, drunkenneſſe, fighting worthy of puniſhment by the Law, uſury, dancing, infamy, and all others, that deſerve ſeparation from the kirk.

Theſe alſo who are altogether found unſufficient to execute their charge ſhould be depoſed, whereof other kirks would be advertiſed that they receive not the perſons depoſed.

Yet they ought not to be depoſed, who through age, ſickeneſſe, or other accidents become unmeet to do their office, in which caſe their honour ſhould remaine to them, their kirk ſhould maintaine them; and others ought to be provided to doe their office.

Provinciall aſſembles we call lawfull conventions of Paſtors, Doctors, and other Elders of a Province, gathered for the common affaires of the kirk thereof, which alſo may be called the conference of the kirk and brethren.

Their aſſembles are inſtitute for weighty matters to be intreated by mutuall conſent and aſſiſtance of the brethren within that Province, as need requires.

This aſſembly hath power to handle, order, and redreſſe all things committed or done amiſſe in the particular aſſemblies.

It hath power to depoſe the office-bearers of that province for good and juſt cauſes deſerving deprivation.

And generally their aſſemblies have the whole power of the particular Elderſhips whereof they are collected.

The Nationall aſſembly, which is generall to us, is a lawfull convention of the whole kirks of the Realm or Nation where it is uſed and gathered, for the common affaires of the kirk, and may be called the generall Elderſhip of the whol kirks in the Realm. None are ſubject to repaire to this aſſembly to vote, but Eccleſiaſticall perſons to ſuch a number, as ſhall be thought good by the ſame Aſſembly, not excluding other perſons that will repaire to the ſaid Aſſembly to propone, hear, and reaſon.

This Aſſembly is inſtitute, that all things either committed, or done amiſſe in the Provinciall Aſſemblies may be redreſſed and handled, and things generally ſerving for the weale of the whole body of the kirk within the Realm may be foreſeen, intreated and ſet forth to Gods glory.

It ſhould take care, that kirks be planted in places where they are not planted.

It ſhould preſcribe the rule how the other two kindes of Aſſemblies ſhould proceed in all things.

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This Aſſembly ſhould take heed, that the ſpirituall juriſdiction, and civill, be not confounded to the hurt of the kirk: That the Patrimony of the kirk be not conſumed, nor abuſed; and generally concerning all weighty affaires that concern the weale and good order of the whole Kirks of the Realm, it ought to interpone authority thereto.

There is beſides theſe, another more generall kinde of Aſſemblie, which is of all Nations, and all eſtates of perſons within the kirk, repreſenting the univerſall kirk of Chriſt, which may be called properly the Generall Aſſembly, or Generall Councell of the kirk of God.

Theſe Aſſemblies were appointed and called together ſpecially, when any great ſchiſme or controverſie in Doctrine did ariſe in the kirk, and were convocate at command of godly Emperours being for the time, for avoiding of ſchiſme within the Univerſall kirk of God, which becauſe they pertain not to the particular eſtate of any Realm we ceaſe further to ſpeak of them.

CHAP. VIII.

Of the Deacons and their Office, the laſt Ordinary function in the Kirk.

THE word Διακονος ſometimes is largely taken, comprehending all them that bear office in the Miniſtery, and ſpirituall function in the kirk.

But now, as we ſpeak, it is taken only for them, unto whom the collection and diſtribution of the almes of the faithfull and Eccleſiaſticall goods doth belong.

The office of the Deacons ſo taken, is an ordinary and perpetuall Eccleſiaſticall function in the kirk of Chriſt.

Of what properties and duties he ought to be that is called to this function, we remit it to the manifeſt Scriptures.

The Deacon ought to be called and elected, as the reſt of the Spirituall Officers, of the which election was ſpoken before.

Their Office and power is to receive, and to diſtribute the whole Eccleſiaſticall goods unto them, to whom they are appointed.

This they ought to doe according to the judgement, and appointment of the Presbyteries or Elderſhips (of the which the Deacons are not) that the patrimony of the kirk and poore, be not converted to private mens uſes, nor wrongfully diſtribute.

CHAP. IX.

Of the Patrimony of the Kirk, and distribution thereof.

BY the Patrimony of the Kirk, we meane whatsoever thing hath been at any time before, or shall be in times comming given, or by consent or universall custome of Countries professing the Christian Religion applied to the publick use and utility of the kirk.

So that under the Patrimony we comprehend all things given or to be given to the Kirk and service of God, as lands, biggings, possessions, annuel rents, and all such like, wherewith the Kirk is doted, either by donations, foundations, mortifications, or any other lawfull titles of Kings, Princes, or any persons inferiour to them, together with the continuall oblations of the faithfull.

We comprehend also all such things as by Laws or Custome, or use of Countries have been applied to the use and utility of the Kirk; of the which sort are Teinds, Manses, Gleibs, and such like, which by common and municipall Laws and universall Custome are possessed by the Kirk.

To take any of this Patrimony by unlawfull meane, and convert it to the particular and prophane use of any person, we hold it a detestatable sacriledge before God.

The goods Ecclesiasticall ought to be collected, and distributed by the Deacons, as the word of God appoints, that they who beare office in the Kirk be provided for without care or solicitude.

In the Apostolicall Kirk, the Deacons were appointed to collect and distribute what summe soever was collected of the faithfull, to distribute unto the necessity of the Saints, so that none lacked amongst the faithfull.

These collections were not onely of that which was collected in manner of almes, as some suppose, but of other goods moveable, and unmoveable, of lands and possessions, the price whereof was brought to the feet of the Apostles.

This office continued in the Deacons hands, who intromett with the whole goods of the Kirk, ay and while the estate thereof was corrupted by Antichrist, as the ancient Canons bear witnesse.

The same Canons make mention of a fourefold distribution of the Patrimony of the kirk, whereof one part was applyed to the Pastor or Bishop for his sustentation and hospitality; another to the Elders and Deacons, and all the Clergy; the third to the poor, sick

persons

perſons and ſtrangers; the fourth to the upholding other affaires of the kirk, ſpecially extraordinary.

We adde hereunto the Schooles and Schoolemaſters alſo, which ought and may be well ſuſtained of the ſame goods, and are comprehended under the Cleargy. To whom we joyne all Clerks of Aſſemblies, as well particular as generall, Syndicks or Procutors of the kirk affaires, takers up of Pſalmes, and ſuch like other ordinary Officers of the Kirk, ſo farre as they are neceſſary.

CHAP. X.

Of the Office of a Chriſtian Magiſtrate in the Kirk.

ALthough all the members of the Kirk be holden every one in their vocation, and according thereto to advance the Kingdom of Jeſus Chriſt, ſo farre as lyeth in their power, yet chiefly Chriſtian Princes, and other Magiſtrates, are holden to doe the ſame.

For they are called in the Scripture nouriſhers of the Kirk, for ſo much as by them it is, or at leaſt ought to be maintained, foſtered, upholden and defended againſt all that would procure the hurt therof.

So it pertains to the office of a Chriſtian Magiſtrate, to aſſiſt and fortifie the godly proceedings of the Kirk in all behalfes; and namely to ſee that the publique eſtate and Miniſtery thereof be maintained and ſuſtained, as it appertains, according to Gods Word.

To ſee that the Kirk be not invaded, nor hurt by falſe Teachers, and Hirelings, nor the rooms thereof be occupied by dumb doggs, or idle bellies.

To aſſiſt and maintain the Diſcipline of the Kirk, and puniſh them civilly, that will not obey the cenſure of the ſame, without confounding alwayes the one juriſdiction with the other.

To ſee that ſufficient proviſion be made for the Miniſtery, the Schooles, and the poore: and if they have not ſufficient to awaite upon their charges, to ſupply their indigence even with their own rents, if need require.

To hold hand as well to the ſaving of their perſons from injury and open violence, as to their rents and poſſeſſions, that they be not defrauded, robbed, nor ſpoiled thereof.

Not to ſuffer the Patrimony of the Kirk to be applyed to prophane and unlawfull uſes, or be devoured by idle bellies, and ſuch as have no lawfull function in the Kirk, to the hurt of the Miniſtery, Schools, poore and other godly uſes, whereupon the ſame ought to be beſtowed.

To make lawes and conſtitutions agreeable to Gods word, for advancement of the Kirk, and policie thereof, without uſurping any thing that pertains not to the civil ſword, but belongs to the offices that are meerly Eccleſiaſticall, as is the miniſterie of the Word and Sacraments, uſing Eccleſiaſticall Diſcipline, and the ſpirituall execution thereof, or any part of the power of the ſpirituall keys, which our Maſter gave to the Apoſtles, and their true ſucceſſors.

And although Kings and Princes that be Godly, ſometimes by their owne authority, when the Kirk is corrupted, and all things out of order, place Miniſters, and reſtore the true ſervice of the Lord, after the example of ſome godly Kings of *Juda*, and divers godly Empeours, and Kings alſo in the light of the new Teſtament. Yet where the miniſterie of the Kirk is once lawfully conſtitute, and they that are placed, doe their office faithfully, all godly Princes and Magiſtrates ought to heare, and obey their voice, and reverence the Majeſtie of the Son of God ſpeaking in them.

CHAP. XI.

Of the preſent abuſes remaining in the Kirk, which we deſire to be reformed.

AS it is the duty of the godly Magiſtrate to maintaine the preſent libertie, which God hath granted by the Preaching of his Word, and the true adminiſtration of the Sacraments within this Realme: So is it to provide, that all abuſes which yet remaine in the Kirk, be removed, and utterly taken away.

Therefore, firſt the admiſſion of men to papiſticall titles of benefices, ſuch as ſerve not, nor have no function in the Reformed Kirk of Chriſt, as Abbotes, Commendators, Priors, Prioreſſes, and other titles of Abbeys, whoſe places are now for the moſt part by the juſt judgement of God demoliſhed, and purged of idolatry, is plain abuſe, and is not to receive the Kingdome of Chriſt amongſt us, but rather to refuſe it.

Such like that they that of old were called the Chapiters and Convents of Abbeys, Cathedrall kirks, and like places, ſerve for nothing now, but to ſet fewes and tacks, if any thing be left of the kirk lands and teinde, in hurt and prejudice thereof, as daily experience teacheth, and therefore ought to be utterly abrogate and aboliſhed.

Of the like nature are the Deanes, Archdeacons, Chantours, Subchantours, Theſaurers, Chancellors and others having the like titles flowing from the Pope and Canon law onely, who have no place in the reformed kirk.

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The kirks alſo which are united together, and joyned by annexation to their benefices, ought to be ſeparated and divided, and given to qualified Miniſters, as Gods Word craves.

Neither ought ſuch abuſers of the kirks Patrimony to have vote in Parliament, nor ſit in Councell under the name of the kirk and kirkmen, to the hurt and prejudice of the libertie thereof, and laws of the Realme made in favour of the Reformed kirk.

Much leſſe is it lawfull, that any perſon amongſt theſe men ſhould have five, ſixteen, twenty or moe kirks, all craving the charge of ſouls, and bruike the patrimony thereof, either by admiſſion of the Prince, or of the kirk, in this light of the Evangell. For it is but a mockage to crave reformation, where ſuch like have place.

And in ſo farre, as in the order taken at *Leith*, in the yeere of our Lord 1571, it appeares that ſuch may be admitted, being found qualified; either that pretended order is againſt all good order, or elſe it muſt be underſtood not of them that be qualified in worldly affaires, or to ſerve in Court, but ſuch as are qualified to teach Gods Word, having their lawfull admiſſion of the kirk.

As to Biſhops, if the name Ἐπισκοπος be properly taken, they are all one with the Miniſters, as before was declared. For it is not a name of ſuperiority and lordſhip, but of office and watching.

Yet becauſe in the corruption of the kirk, this name (as others) have been abuſed, and yet is likely to be, we cannot allow the faſhion of theſe new choſen Biſhops, neither of the Chapiters that are Electors of them to ſuch offices, as they are choſen unto.

True Biſhops ſhould addict themſelves to a particular flock, which ſundry of them refuſe, neither ſhould they uſurpe Lordſhip over their brethren, and over the inheritance of Chriſt, as theſe men doe.

Paſtors, in ſo farre as they are Paſtors, have not the office of Viſitation of moe kirks joyned to the paſtorſhip, without it be given to them.

It is a corruption, that Biſhops ſhould have further bounds to viſit, nor they may lawfully.

No man ought to have the office of Viſitation, but he that is lawfully choſen thereunto.

The Elderſhips being well eſtabliſhed, have power to ſend out viſitours one or moe, with commiſſion to viſit the bounds within their Elderſhip, and likewiſe after count taken of them, either

continue them, or remove them from time to time, to the which Eldershipsthey shall be alwayes subject.

Criminall jurisdiction in the person of a pastor, is a corruption.

It agreeth not with the word of God, that Bishops should be Pastors of Pastors, Pastors of many flocks, and yet without a certaine flock, and without ordinary teaching.

It agreeth not with the Scriptures, that they should be exemed from the correction of their brethren, and Discipline of the particular Eldership of the Kirk, where they shall serve, neither that they usurpe the Office of Visitation of other Kirks, nor any other function beside other Ministers, but so farre as shall be committed to them by the kirk.

Wherefore, we desire the Bishops that now are, either to agree to that order that Gods word requires in them, as the generall kirk will prescribe unto them, not passing their bounds, either in Ecclesiasticall or Civill affaires, or else to be deposed from all function in the kirk.

We deny not in the meane time, but Ministers may and should assist their Princes when they are required, in all things agreeable to the Word, whether it be in Councell, or Parliament, or otherwayes; Providing alwayes, they neither neglect their own charges, nor through flattery of Princes hurt the publick estate of the Kirk.

But generally, we say, no person under whatsoever title of the Kirk, and specially the abused titles in Papistry, of Prelates, Convents, and Chapters, ought to attempt any act in the Kirks name, either in Councell, or Parliament, or out of Councell, having no Commission of the Reformed Kirk within this Realme.

And by Act of Parliament it is provided, that the Papisticall Kirk and Jurisdiction should have no place within the same, and no Bishop nor other Prelate in times comming should use any jurisdiction flowing from his authority.

And againe, that no other Ecclesiasticall Jurisdiction should be acknowledged within this Realme, but that which is, and shall be in the Reformed Kirk, and flowing therfrom.

So we esteem holding of Chapiters in Papisticall manner, either in Cathedrall kirks, Abbeyes, Colledges, or other conventuall places, usurping the name and authority of the kirk, to hurt the patrimony thereof, or use any other Act to the prejudice of the same, since the yeare of our Lord 1560 yeares, to be abuse and corruption, contrary to the liberty of the true kirk, and lawes of the Realme;

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and therefore ought to be annulled, reduced, and in times comming utterly diſcharged.

The dependances alſo of the Papiſticall juriſdiction are to be aboliſhed; of the which ſort is mingled juriſdiction of the Commiſſars, in ſo farre as they meddle with Eccleſiaſticall matters, and have no Commiſſion of the kirke thereto, but were elected in time of our Soveraignes mother, when things were out of order. It is an abſurd thing, that ſundry of them having no function of the kirk, ſhould be Judges to Miniſters, and depoſe them from their roomes. Therefore they either would be diſcharged to meddle with Eccleſiaſticall matters, or it would be limited to them in what matters they might be Judges, and not hurt the liberty of the kirk.

They alſo that before were of the Eccleſiaſtique eſtate in the Popes kirk, or that are admitted of new to the Papiſticall titles, and now are tollerate by the lawes of the Realme to poſſeſſe the two-part of their Eccleſiaſticall rents, ought not have any further liberty, but to intromet with the portion aſſigned and granted to them for their life-times; and not under the abuſed titles which they had to diſpon the kirk-rents, ſet tackes and fewes thereof at their pleaſure, to the great hurt of the kirk, and poore labourers that dwell upon the kirk-lands, contrary to all good conſcience and order.

CHAP. *XII.*

Certain ſpeciall heads of Reformation, which we crave.

WHatſoever hath been ſpoken of the offices of the kirk, the ſeverall power of the office-bearers, their conjunct power alſo, and laſt of the patrimrny of the kirk, we underſtand it to be the right Reformation which God craves at our hands, that the kirk be ordered according thereto, as with that order which is moſt agreeable to the Word.

But becauſe ſomething would be touched in particular, concerning the eſtate of the Countrey, and that which we principally ſeek to be reformed in the ſame, we have collected them in theſe heads following.

Seeing the whole Countrey is divided in Provinces, and thir Provinces againe are divided in Pariſhes, as well in land-ward, as in Townes; in every Pariſh and reaſonable Congregation there would be placed one or moe Paſtors to feed the flock, and no Paſtor or

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Miniſter alwayes to be burdened with the particular charge of moe kirks or flocks then one alanerly.

And becauſe it will be thought hard to finde out Paſtors or Miniſters to all the paroch kirks of the Realm, as well in Landward, as in Towns, we think by the advice of ſuch as commiſſion may be given to by the kirk and Prince, Pariſhes in landward or ſmall Villages, may be joyned two or three or more, in ſome places together, and the principall and moſt commodious kirks to ſtand, and be repaired ſufficiently, and qualified Miniſters placed thereat; and the other kirks, which are not found neceſſary, may be ſuffered to decay, their kirk-yards alwayes being kept for buriall places, and in ſome places where need requires, a Pariſh, where the Congregation is over great for one kirk, may be divided in twa or moe.

Doctors would be appointed in Univerſities, Colledges, and in other places needfull, and ſufficiently provided for, to open up the meaning of the Scriptures, and to have the charge of Schooles, and teach the rudiments of Religion.

As for Elders, there would be ſome to be cenſurers of the manners of the people, one or moe in every Congregation, but not an Aſſembly of Elders in every particular kirk, but onely in Towns, and famous places, where reſort of men of judgement and ability to that effect may be had, where the Elders of the particular kirks about may convene together, and have a common Elderſhip, and aſſembly-place among them, to treat of all things that concerns the Congregations of which they have the overſight.

And as there ought to be men appointed to unite and divide the Pariſhes, as neceſſity and commodity requires: So would there be appointed by the generall kirk, with aſſent of the Prince, ſuch men as feare God, and know the eſtate of the Countries, that were able to nominate and deſigne the places, where the particular Elderſhips ſhould convene, taking conſideration of the Dioceſſe, as they were divided of old, and of the eſtate of the Countries, and Provinces of the Realm.

Likewiſe concerning Provinciall and Synodall Aſſemblies conſideration were eaſie to be taken: How many and in what places they were to be holden, and how oft they ſhould convene, ought so be referred to the liberty of the generall kirk, and order to be appointed therein.

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The Nationall Aſſemblies of this Countrey, called commonly the Generall Aſſemblies, ought alwayes to be reteined in their own liberty, and have their owne place.

With power to the kirk to appoint times and places convenient for the ſame, and all men, as well Magiſtrates, as inferiours to be ſubject to the judgement of the ſame in Eccleſiaſticall cauſes, without any reclamation or appellation to any Judge, Civill or Eccleſiaſticall within the Realm.

The liberty of the election of perſons called to the Eccleſiaſticall function, and obſerved without interruption, ſo long as the kirk was not corrupted by Antichriſt, we deſire to be reſtored and retained within this Realm.

So that none be intruſed upon any Congregation, either by the Prince, or any inferiour perſon, without lawfull election, and the aſſent of the people over whom the perſon is placed, as the practiſe of the Apoſtolicall and Primitive Kirk, and good order craves.

And becauſe this order, which Gods word craves, cannot ſtand with patronages and preſentation to benefices uſed in the Popes kirk, we deſire all them, that truely feare God, earneſtly to conſider, that for as much as the names of patronages and benefices, together with the effect thereof, have flowed from the Pope, and corruption of the Canon law onely, in ſo farre as thereby any perſon was intruſed or placed over Kirkes having *Curam animarum.*

And for as much as that manner of proceeding hath no ground in the word of God, but is contrary to the ſame, and to the ſaid liberty of Election, they ought not now to have place in this light of Reformation. And therefore, whoſoever will embrace Gods word, and deſire the kingdome of his Son Chriſt Jeſus to be advanced, they will alſo embrace, and receive that policie and order which the word of God, and upright eſtate of his Kirk craves, otherwiſe it is in vaine that they have profeſt the ſame.

Notwithſtanding as concerning other patronages of benefices that have not *curam animarum*, as they ſpeak: ſuch as are chaplenries, prebendaries founded upon temporall lands, annuels, and ſuch like, may be reſerved unto the ancient Patrones, to diſpone hereupon, when they vaike, to ſchollers and burſers, as they are required by act of Parliament.

As for the Kirk rents in generall we deſire that order be admitted and maintained amongſt us, that may ſtand with the ſincerity

of Gods word, and practiſe of the purity of the Kirk of Chriſt:

To wit, that, as was before ſpoken, the whole rent and patrimony of the Kirk, excepting the ſmall patronages before mentioned, may be divided in foure portions: one thereof to be aſſigned to the Paſtor for his entertainment, and hoſpitality; an other to the Elders, Deacons and other officers of the Kirk, ſuch as clerks of Aſſemblies, takers up of the Pſalmes, Beadels and keepers of the Kirk, ſo far as is neceſſary: Joyning with them alſo the Doctors, and Schooles, to help the ancient foundations where need requires: the third portion to be beſtowed upon the poore members of the faithfull, and hoſpitalls: the fourth for reparation of the Kirks, and other extraordinary charges as are profitable for the Kirk, and alſo for the common-wealth, if need require.

We deſire therefore the Eccleſiaſticall goods to be uplifted and diſtributed faithfully to whom they appertaine, and that by the miniſterie of the Deacons, to whoſe office properly the collection and diſtribution thereof belongs, that the poore may be anſwered of their portion thereof; and they of the Miniſtery live without care and ſolicitude: as alſo the reſt of the treaſury of the Kirk may be reſerved, and beſtowed to their right uſes.

If theſe Deacons be elected with ſuch qualities as Gods word craves to be in them, there is no feare that they ſhall abuſe themſelves in their office, as the profane Collector did of before.

Yet becauſe this vocation appeares to many to be dangerous, let them be obliſhed, as they were of old, to a yearely count to the Paſtors and Elderſhip; and if the Kirk and Prince think expedient, let cautioners be obliſhed for their fidelity, that the Kirk rents on na wayes be dilapidat.

And to the effect this order may take place, it is to be provided that all other intrometters with the Kirk rent, Collectors generall or ſpeciall, whether it be by appointment of the Prince, or otherwaies, may be denuded of further intromiſſion therewith, and ſuffer the Kirk rents in time comming to be wholly intrometted with by the miniſtrie of the Deacons, and diſtribute to the uſe before mentioned.

And alſo, to the effect that the Eccleſiaſticall rents may ſuffice to theſe uſes for the which they are to be appointed, Wee thinke it neceſſary to be deſired, that all alienations, ſetting of fewes, or tacks of the rents of the Kirk, as well lands as tiends, in hurt and diminution of the old rentalls, be reduced and annulled,

nulled, and the patrimony of the of Kirk reſtored to the former old liberty.

And likewiſe, that in times comming the tiends be ſet to nane, but to the labourers of the ground, or elſe not ſet at all, as was agreed upon, and ſubſcribed by the Nobility of before.

CHAP. 13.

The utilitie that ſhall flow from this reformation to all Eſtates.

SEeing the end of this ſpirituall government and policie whereof we ſpeak, is, that God may be glorified, the kingdome of Jeſus Chriſt advanced, and all who are of his myſticall body may live peaceable in conſcience; Therfore we dare boldly affirme, that all theſe who have true reſpect to theſe ends, will even for conſcience cauſe gladly agree and conforme themſelves to this order, and advance the ſame, ſo farre as lyeth in them, that their conſcience being ſet at reſt, they may be repleniſhed with ſpiritual gladneſſe in giving full obedience to that which Gods word, and the teſtimony of their owne conſcience doth crave, and refuſing all corruption contrary to the ſame.

Next wee ſhall become an example and paterne of good and godly order to other nations, countries, and Kirks profeſſing the ſame Religion with us, that as they have glorified God in our continuing in the ſincerity of the word hitherto, without any errours, praiſe be to his name: ſo they may have the like occaſion in our converſation, when as we conforme our ſelves to that diſcipline, policie, and good order, which the ſame word, and purity of reformation craveth at our hands: Otherwiſe that fearfull ſentence may be juſtly ſaid to us, *The ſervant knowing the will of his Maſter, and not doing it*, &c.

Moreover, if we have any piety or reſpect to the poore members of Jeſus Chriſt, who ſo greatly increaſe and multiply amongſt us, we will not ſuffer them to be longer defrauded of that part of the patrimony of the Kirk, which juſtly belongs unto them; and by this order, if it be duly put to execution, the burden of them ſhall bee taken off us to our great comfort, the ſtreets ſhall be cleanſed of the cryings and murmurings of them, as we ſhall no more be any ſcandall to other Nations, as we have hitherto been, for not taking order with the poore amongſt us, and cauſing the word which we profeſſe to be evill ſpoken of, giving occaſion of

ſlander to the enemies, and offending the conſciences of the ſimple and godly.

Beſides this, it ſhall be a great eaſe and commodity to the whole common people, in relieving them of the building and upholding their Kirks, in bigging of brigges, and other like publick workes: to the labourers of the ground in payment of their tiends, and ſhortly in all theſe things, whereinto they have been hitherto rigorouſly handled by them that were falſly called Kirk-men, their tackſ-men, factours, chalmerlaxes and extortioners.

Finally, to the Kings Majeſtie, and common-wealth of the countrey this profit ſhall redound, That the other affaires of the Kirk being ſufficiently provided, according to the diſtribution, of the which hath been ſpoken; the ſuperplus being collected in the treaſurie of the Kirk may be profitably imployed, and liberally beſtowed upon the extraordinary ſupport of the affaires of the Prince and Common-wealth, and ſpecially of that part which is appointed for reparation of Kirks.

So to conclude, all being willing to apply themſelves to this order, the people ſuffering themſelves to be ruled according thereto: the Princes and Magiſtrates not being exemed, and theſe that are placed in the Eccleſiaſticall eſtate rightly ruling and governing, God ſhall be glorified, the Kirk edified, and the bounds thereof inlarged, Chriſt Jeſus and his Kingdome ſet up, Satan and his Kingdome ſubverted, and God ſhall dwell in the midſt of us, to our comfort, through Jeſus Chriſt, who together with the Father and the Holy Ghoſt, abides bleſſed in all eternity, *Amen.*

6 JY 53

FINIS.